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THE
JEWISH EXPOSITOR,

AND
Friend of Israel.

FEBRUARY, 1829.

DISCUSSION WITH A LEARNED JEW.

To the Editors of the Jewish Expositor.

Gentlemen,

THE following letter I had an opportunity of sending to a respectable and learned Jew, who returned the annexed reply. This latter shews the awful and lamentable error, in which the Jews wander respecting the true meaning of their own Scriptures, and the shifts to which they are reduced, in order to evade the testimony of their Prophecies to Jesus, as the expected Messiah. Surely all whose minds are opened to understand the Scriptures, should pity and pray for the bewildered children of Abraham, who are thus groping towards the precipice of destruction, in the thick darkness of prejudice and deception. I hope to continue the discussion, of which the annexed is the commencement, and will transmit what may be written, on either side, to you.

I remain, Gentlemen,

Your's, sincerely,

CHARLES.

TO MR. J——.

My dear Sir,—I have been thinking frequently, from the time of our conversation together, upon the opinion which you then expressed, relative to the liiid of Isaiah, and have wished to send you an explanation of that chapter, made by Christians and by Hebrew writers, and founded upon the literal signification of the Prophecy itself. This intention has hitherto been prevented by various occupations, which have not left me time to fulfil it. I have always believed that there is nothing more important to our happiness than rightly to understand the holy Bible, which God has given to be the guide of the human race in the way to eternal life; and, therefore, I cannot hear an opinion different from the proper sense of the Words of Inspiration, without wishing to correct it; and, at the same time, praying God to open the understanding of man to understand the Scriptures. I ask your forbearance, while I say, that it is to be feared your opinion cannot be sustained upon the truth of Divine revelation. Certainly it is very far from the ancient interpretation, and from the signification of the Prophecy taken in its literal sense, and in its mutual connection. In proof of this affirmation, I pray your consideration of the follow-

ing extracts from the books of authors esteemed by the nation of Israel.

The Targum of Jonathan thus explains the 13th ver. of the lii. chap.: "Behold, my servant (the Messiah) shall prosper." It follows in the same Targum, upon chap. liii. 5, "And He, (i. e. the Messiah) shall build the house of our sanctuary, which is profaned for our sins, and wasted for our iniquities; and in his doctrine our peace shall be augmented, and when we obey his word our sin shall be pardoned." The following is from Beraschith Rabba, upon Genesis xxiv. 17, "This is Messiah the King, who shall be among the generation of the wicked; and he shall not choose them, but he shall choose God, holy and blessed, and his sacred name, to adore him with all his heart. And he shall set his mind to obtain mercy for Israel, to fast for them, and to humble himself for them, as it is written in Isa. liii. "He was wounded for our offences." And when the Israelites commit sin, he obtains pardon for them; as it is said, "By his stripes we are healed." Again, the Midrasch upon Ruth ii. 14, has the following:—"Some explain these words in relation to the Messiah thus, 'Approach hither,' undoubtedly to the kingdom, 'and dip thy morsel in vinegar.' This means chastisement, as saith Isaiah, liii. 5, "He was wounded for our transgressions." The opinion of Rabbi Joseph, the Galilean, in the Tiphre is this, "The King, Messiah, was chastised and made to suffer pain for sinners," as saith Isaiah, liii. 5. In the Zohar, upon Exodus, fol. 85. col. 346, it is thus written, "Messiah grieves over the sinners which are among them," and so saith Isaiah liii. "He was wounded for our transgressions." Midrasch Samuel, fol. 67. 1., contains the following, "All sufferings are divided into three parts, and the third part is endured by Messiah," as saith Isaiah liii. 5. The Zohar upon Exodus, fol. 48. col. 189, says, "Of the Messiah, it is said, he shall be poor, and concerning him it is written, By his stripes we have been healed," Isa. liii. 5. Sanhedrim, fol. 98. 2. "There are some who say, that the

name of Messiah, is the leper, as saith Isaiah liii. 4, Truly he hath borne our sicknesses." Pesikta, "The blessed God produced the soul of the Messiah, and said unto him, 'Art thou willing to save and redeem my sons after six thousand years?' He replied, 'I am willing.' God said to him, 'Art thou willing to sustain chastisement to purge their iniquities?' as it is written, 'Truly he hath borne our diseases?' He answered, 'I will sustain it.'" These testimonies prove that the ancient writers of your nation assign the liiid Isaiah to the Messiah, and not to the nation of Israel. And this application of it is agreeable to the sense of the Prophecy, while the other interpretation is at variance with the Word of Inspiration. Doubtless, the Prophet speaks of a person, and not of a nation. In all the chapter there is not any intimation that the nation of Israel should suffer what Isaiah declares. It is true, that in the 8th verse, the Prophet writes, "For the transgression of my people was he stricken;" but can it be credible, that "my people," and he "who was stricken for the transgression of my people," can be attributed to the same subject? According to your opinion, this difficulty is evidently unavoidable. Dear friend, we ought always to feel the greatest reverence for the sacred Scriptures, and not to attempt to turn and torture them to our own ideas.

In chap. lii. 13, the Messiah, according to your opinion, is called, "*My servant*." It is true, but in chap. liii. 11, it is said, "*My righteous servant* shall justify many; for he shall bear their iniquities;" therefore the liiid chap. speaks of the servant of God, i. e. of the Messiah, and does not refer to the nation of Israel. Again, chap. liii. 9, says, "He made his grave with the wicked, and with the rich in his death, because he had done no violence, neither was any deceit in his mouth;" and in verse 11, he is called, "*My righteous servant*." Is it possible to attribute this character to the nation of Israel? particularly after Isaiah has said in chap. i. 4, "Woe to the *sinful* nation, to the people *laden*

with iniquity, to the seed of evil doers, to the children that are corrupters?" And in ver. 6, of this chap. he says, "All we, like sheep, have gone astray; we have turned every one to his own way." At this day, can it be said, that the Hebrew people commit no violence, and that there is no fraud in their mouth? Can it be said, that this people merits the distinction, "My righteous servant?" You confess in your public prayers, that you are sinners, and, in making this confession, you lose all claim to the title of the righteous servant of God; because a sinner cannot be his righteous servant.

The 4th verse says, "Surely he hath borne our griefs, and carried our sorrows." Behold one person is here said to bear the griefs, and the sorrows of others. But Isaiah mentions his own sins and the sins of his nation, i.e. of Israel; therefore, it is unreasonable to suppose that one person signifies the Israelitish nation. But if this be the signification of the 4th verse, I demand, who are those others, whose griefs and sorrows the nation of Israel bear? It seems to me impossible then to apply this prophecy to your nation, without wholly destroying the signification of the words in which it is delivered. In consequence, I think our interpretation of it to be more conformable to that of your ancient authors, and to reason also. I pray you to consider this remark with candour, and to believe that my motive in thus writing to you, is to contribute, so far as in me lies, to the right understanding of the Word of God. This important part of your Scripture teaches us, that the Messiah has been substituted by the infinite mercy of God to suffer and to die in the place of us miserable sinners, and that "He has been wounded for our transgressions, bruised for our iniquities, and the chastisement of our peace was upon Him; and with His stripes we are healed." "All we, like sheep, have gone astray; we have turned every one to his own way, and the Lord hath laid on Him the iniquity of us all." I place all my trust in this Messiah, sacrificed to take away the sin of the world; and I intreat you to

listen to His invitation. "Look unto me and be ye saved;" for concerning Him Isaiah says, "He hath poured out his soul unto death; and he was numbered with the transgressors, and he bare the sin of many, and made intercession for the transgressors." May God grant to you, Sir, admission into heaven, and the enjoyment of everlasting felicity through his mediation. Praying you to excuse my freedom, I have the pleasure of subscribing myself, with much esteem, and good will,

Your's, very sincerely,
C—.

Oct. 23, 1827.

P. S. May I ask you to favour me with your explanation of Psalm xxii. 15—18; and also I should be glad to know your opinion of Zech. ix. 9.

The following is a translation of the answer received to the above.

TO REV. C—.

Rev. Sir,—I send the inclosed, according to your request, and in consequence of the conversation which took place between us. The multiplicity of engagements, and the want of practice in writing, render it deficient in that exactness and regularity, which are due to you, but I confide in your indulgence to excuse me. In relation then to the subject itself, I refer to the saying of the Poet, "*Tractant fabrilis fabri*," and I am any thing but a workman in such difficult arguments. The sentiment of my education, and not the consciousness of suitable ability, has induced me to reply to your inquiries. I feel honoured by your friendship, and shall be ready to serve you in all that may be comprised within the narrow limits of my ability. With assurance of esteem and consideration,

I am, your most humble servant,
J—.

The religious system of the Hebrews developed in the Pentateuch, depends entirely upon the hope of natural, i.e. temporal prosperity, and upon the fear

of temporal misfortunes, for the observance of its precepts. However these principles may have been modified by the Hebrews, in admitting good and evil of another nature; still, both the primitive and preponderating influence of the same, and the very language of the Prophets have been conformable to them in acknowledging, that the Messiah daily expected, ought to descend from the root of David, to gather together *immediately* the Hebrew nation now scattered over the earth, to reconduct them to Palestine, and to re-establish there the kingdom, the temple, and the priesthood, and to accumulate upon the chosen people, every kind of temporal prosperity. It is always in this sense that the Hebrews interpret the Prophecies, and upon it they found their Polemical controversies, respecting the Christian religion. If sometimes they do not perfectly succeed in the complete elucidation of the text; if sometimes the text is rendered more conformably to the Christian religion, in regard to the moral redemption of the human race; the Israelites then, impugning every foundation of the doctrine, believe it untenable, and oppose many texts, the predicate of which has had no fulfilment in Jesus of Nazareth, or in contemporaneous and succeeding events. In regard to the faith of Christians, who suppose that the Incarnate Word came to suffer crucifixion, in order to redeem the human race from the suffering of hell and from original sin, the Hebrews object, that the majority of texts, instead of teaching this, have regard to the Messiah as a civil king, and that in them no mention is made of the expiation of the sin of Adam, attainable by means of Christ, and the Scripture does not declare the punishment into which it is thought the soul of man is hurled, except it be delivered by the benefit of Christian redemption.* Frail mortals, endued

with reason, the Hebrews dare not add, in defence of their faith, the inconceivable supposition, that God, on whom depends the performance of the supposed redemption, should expose himself in human nature to such sufferings, and they acknowledge nothing of this mysterious phenomenon; nothing of the inconceivable Trinity—nothing of the exclusive pretext, that out of the Church there is no salvation. But the solution of all these delicate questions is to be sought entirely, in the complex examination of the texts cited by the synagogue and by the church;—in the investigation of the two doctrines which divide them respecting the Messiah;—and in the critical examination of what is related by the Apostles; in short, by the rigorous principles of the literal sense of Scripture, in preference to traditionary faith. However, this burden is for other shoulders than mine, for I have not applied myself to Theological studies, and only in the weakness of my situation have I prayed, and do pray, that God would assist me, by his grace, to practise virtue, to love my neighbour, and to inform my mind. These few considerations premised, according to your invitation, I apply myself, in the capacity of narrative only, to declare how the Hebrews interpret the liid of Isaiah, and avail myself of the classical translation of Diodati, in so far as it departs not from the literal signification of the original words.

ISAIAH, CHAPTER LII.

Verse 1. Predicts the future restoration of the Hebrews, and the rebuilding of Jerusalem, into which the uncircumcised, and the unclean shall enter no more to inhabit it.

Verse 4. Declares the slavery which the descendants of Jacob endured in Egypt, and that which the kingdom of Israel suffered from the Assyrians and from Rezin, chap. xlvii. 4.

Verses 5 and 6, intimate that his

* In fact, the principal passage upon which Jews found this opinion, is that of the terrible threatening with which God accompanied the prohibition to eat the forbidden fruit *מִתְּבוֹת*. But

this phrase in Hebrew appears to me, to express only an opinion, (allegory,) and, therefore, not to allude to the death of the body, and to the infernal punishment of the soul.

people complain on account of the oppression of their masters, that despising the name of the Lord, they transgress the Divine precepts, but that at length they shall know him, and adore him, and confirm his word.

Verse 10, i. e., they shall all admire the Divine power, and see the salvation of Israel effected by the Lord.

Verse 12. Predicts that the restoration of the Hebrews shall take place without anxiety.

Verse 13. According to the system of the Prophets, who consider future events as present, God in this verse announces the redemption, as if it had been accomplished. He directs this prophecy to his people, which verses 4, 5, reveals their future elevation, and confers upon them the epithet of servant. This epithet would then be erroneous and inapplicable to the Son of God, consubstantial with the Lord, according to the opinion of Christians. The Hebrews, therefore, refer this denomination to themselves, because various passages of Scripture authorise them so to apply it. In proof, see Isaiah xli. 8, xlv. 1, xlv. 4, Psalm cxxxvi. 22, where God qualifies Israel for his servants. Although the Targum applies this verse to the Messiah, its opinion is not therefore authority. It is not the first instance in which it has departed from the true sense, and from the Hebrew traditions, in its Paraphratical translation of the Bible. The opinion of very many Rabbies, and among others of Jarchi, Radak, Kimchi, Abarbanel, &c. refers this verse to Israel, and not to Christ. If in this verse, concerning the Hebrews, the singular be used, it should be considered that this mode is analogous to the system of Scripture, and is also agreeable to that which precedes in verse 6, where "my people" occurs.

Verses 14, 15. This passage is thus explained by the Hebrews. Israel attests its miserable state; the degradation and persecution present a moral aspect, and a civil and political condition, deplorable and altogether diverse from that of any other man; so that the nations and kings shall be astonished in the epoch of his future restoration; because they shall be witnesses of an

event which they had never remembered nor understood, not supposing that the Hebrews should reassume the kingdom, and banishing from their thoughts the coming of the Messiah, according to the belief and tradition of the Jews.

ISAIAH, CHAPTER LIII.

Verse 1. "Who has believed our true predictions," saith the Prophet to the kings and to the people? And they, full of stupidity, reply, "Through whom has the arm of the Lord ever deigned to reveal himself?"

Verse 2. The Hebrew nation, say the people and the Prophet, is as a small sprout, and as a plant in a dry soil, which promised neither bud nor fertile vegetation, and yet it is sprung up and increased. Such a fortunate event was not probable; there were no appearances of the elements of greatness, but only the germ of decay.

Verse 3. Moreover, we did not make any account of the Hebrews. Despised, separated from social converse, oppressed by misfortune, held in horror by all; the Hebrew people are considered as a person, at the sight of whom every one hides his face. And in vindication of this Paraphrase, it is to be observed, that the sacred Scripture is accustomed to intimate moral evil, under the denomination of physical evils and misfortunes. (See, for example, chapter i. ver. 6, and chapter xxx. and Hos. chap. vi. ver. 1.)

Verse 4. The kings and the nations exclaimed, He has felt also the consequences of our misdeeds, viz. wars, rapine, burnings, drought, with which God has punished our faults; he has been a partaker of our chastisements, he has endured the oppression in which we have held him; often in his captivity have we attributed the misfortunes of the State to him, (the history of the barbarous ages offers deplorable instances of this,) and we have thought that his evils proceeded from his own proper faults, so that he was stricken and smitten immediately of God. The people of Israel bear then the evils of others also, and undergo more than the consequences of their own proper faults.

Verse 5. The kings and the nations shall say, in his captivity among the nations of the earth, Israel has indeed been wounded through our misdeeds, when the Lord has punished us with temporal evils. Our indifference to Israel's misfortunes, our indolence in repressing his persecutors, has become a chastisement for him; but he (i.e. Israel), after having expiated in his captivity his own sins and those of his fathers, has procured for us in his redemption, salvation, by causing us to profess the true religion and to worship the true God; as the Prophets Isaiah, Ezekiel, and Micah, have predicted, saying, that at the coming of the Messiah, all the nations shall be converted to the religion of the Hebrews.

Verse 6. We have deviated as wandering sheep, from the right path, every one following his own caprice, and our iniquities Israel has proved.

Verse 7. Moreover, oppressed and persecuted by us, with resignation has he endured his sufferings in slavery, and without complaining, or daring to speak, has he been conducted to the scaffold and to the burning pile.

Verse 8. In spite of law and justice and equity, Israel was taken and smitten, and who can enumerate the many centuries, the long season in which he has suffered, after having been cut off from the number of the nations; and having emigrated from the living land, (Judea,) through his own misdeeds, and those of his ancestors. He who objects that this verse alludes to others besides Israel, because therein the Scripture declares the same person to be plagued for the fault of my people; exacts indeed much rigour and particularity: in a work that abounds with so many figures; and where so much rhetorical profusion is to be found, repetition is ill supported.

Verse 9. And he gave to the wicked his sepulchre, and with the rich in his death: he committed no violence, and there was no fraud in his mouth. The obscurity of the former part of this verse, has occasioned the following paraphrase: Israel shall suffer in their captivity; as guilty and wicked, shall be often dragged to the sepulchre, and

to possess themselves of their riches, the wicked shall frequently condemn them to death. Their wealth shall be regarded as the result of fraud, although they shall commit no fraud rightly to merit this punishment; and invoking the truth, shall seek to maintain their innocence without fraud or falsehood. Because the ancients reputed as a most holy act, the burial of the dead, and the performance of funeral rites; the Prophet would intimate, that Israel should fulfil such pious offices both towards the guilty and the rich, without any distinction. Extreme are the regards of the Hebrews towards the dead, and many the prayers which they offer for the departed.

Verse 10. And the Lord wished to oppress him, and he has caused him to fall sick; if his soul shall be pure from sin, he shall see a progeny; he shall prolong his days, and the will of the Lord in his hands shall prosper. This prophecy is not applicable to Jesus of Nazareth, according to the Hebrews, because he saw no progeny, nor prolonged his days. The Paraphrase is; the Lord would punish the people of Israel for their faults, and therefore has rendered them miserable, scattered, and despised. But when with penitence, and with expiation, they shall have cleared their soul from every misdeed, and from every depraved action, they shall recover the blessings promised to our Patriarchs, viz. a numerous offspring, a protracted life; and the true religion, and the fulfilment of social duties, shall prosper through the influence of the elect people.

Verse 11. God saith, My servant Israel shall see the work of his soul, and behold the happy result of his penitence and expiation, and shall be satisfied with it. The subjects of so many nations shall have the aptness, and the virtue to judge rightly; and also the iniquities of so many persecuting nations have they endured, without, however, causing that righteousness and judgment should be violated. It is to be observed here, that the text is עֲבָרֵי לְרַבִּים, my ser-

vant to many, and not יצדיק רבים, he shall justify many, as Diodati translates it.

Verse 12. The Hebrew nation is lifted up from the low condition, in which it mourned. I have exalted it, says God, to a high degree, placing it again among the powers, and causing it to recover the civil and political advantages of its new position; and this change I have produced, because it suffered so much in its captivity. In fact, exposed to a thousand dangers, the life of the Israelites was often sacrificed, they were numbered among the transgressors; to them were imputed the crimes of others; and, notwithstanding this humiliation, and their misfortunes, they interceded for the wicked, and for the very authors of their woes; for the Hebrews are accustomed to pray in their public and private devotions for the welfare and prosperity of the people among whom they dwell, and for their rulers, whatever may be the condition in which they are held.

To satisfy your request, Rev. Sir, as to the explanation of Psalm xxii., I am desirous of stating some considerations of a Philological kind, upon two points of controversy. 1. What is the meaning of Aijeeth Strahar? Diodati does not translate this name. It indicates, perhaps, some particular instrument to which the Psalmist was accustomed to tune this Psalm. It denotes a tune, or particular air, to which this Psalm was set in music. In what circumstances was it sung? Perhaps at the morning sacrifice, as the tradition of the Hebrews reports. But leaving these conjectures, let us come to the interpretation of the words, which denote, "Upon the hind of the morning." 2d. The Hebrews at the 16th verse, read Cari and not Caro (כארי and כארו), and hence they translate it, "As the lion, they have torn my hands and my feet."

For the rest, we leave it to the learned to decide this question; but we omit not to observe, that the reading of the synagogue, corresponds with the Chaldee Paraphrast and Targum.

PSALM XXII.

Verse 1. It seems that David, either directly for himself, or for some miserable person, composed this Psalm, and that they are the true interlocutors of this sacred prayer.

Verses 2, 3, 4. And wishing to depart from the literal understanding of the Psalm, the Hebrews think, that thus alludes to their future servitude, and to the sufferings which they endure. And speaking of the plural, "Our fathers have trusted in thee;" this mode of expression does not perfectly apply itself to any but the Hebrews.

Verse 6, 7. Israel considered as an individual, contemplates her miseries and despised condition.

Verse 9. Israel speaks here as a man who acknowledges the God of his infancy and origin, and repeats the care of Providence during his infantile years.

Verse 10. Even from the instant in which I was conceived, thou wert my God and protector.

Verses 11, 12, 13, 14. narrate the sufferings of the future captivity of the Hebrews.

Verse 16. Therefore dogs have surrounded me, the bands of the wicked have environed me, as the lion, my hands and my feet.

This allegorical verse follows the similitude taken from the lion, and expresses the mode in which he devours his prey, for he is accustomed to throw it down, and to crush it between his paws. If by כארי is intended to pierce, it ought to have been written with another termination, כארו. I say nothing of the disagreement which there would be between the singular עדת and the verb הקפוני in the third person plural; but, in truth the Bible offers no examples of this.

Verse 17. contains an enumeration of woes.

Verse 18. Paraphrase. "They parted among them my vesture;" which either by war, by confiscation, or by calumny, they take from me. They avail themselves of my property, and

by lot they divide the spoil, which they have taken from me. Literally interpreted, it means, that *for* the vesture they cast lots, and not *upon* it.

Verse 19, 20. It appears to me that the interpretation which refers this Psalm to the Messiah, is unsuitable, because there are various things in it, which agree not to a single person; and many verses cannot be referred to him; but it applies well to Israel, or to David speaking of them, of the works of God which are manifested in the history of their vicissitudes, and of the mercy by which they obtained pardon and reward from the Almighty.

ZECARIAH IX.

Most certain it is that chap. ix. of Zechariah foretels the future advent of the Messiah, as the context clearly points out. The 9th verse in particular intimates, that the Righteous King shall enter into Jerusalem exulting, a Saviour humble, and mounted upon an ass, young, and fitted for the saddle. In this manner, it appears to me, that the

repetition ועל-עיר בן אתנות ought to be understood.

Acknowledging the signification of this verse, and even admitting that to which the Evangelists refer it, viz. the entry made into Jerusalem by Jesus of Nazareth, mounted upon an ass; still this is not enough to convince the Jews that he was the promised Messiah.

In short, it is from the fulfilment of *all* the prophecies, and not from the application of *one* only, that the important question, which divides the church from the synagogue, must be decided.

Availing himself then of an obvious act, of one, whose accomplishment depended simply on his own will, it is very plain that he who proclaimed himself to be the expected Messiah, would by all means endeavour to consolidate his claim, by giving effect to the prediction of Zechariah, and entering upon an ass into Jerusalem.

(To be continued.)

NOTICE OF NEW PUBLICATIONS.

I. *A Defence of the Scriptural Doctrine concerning the Second Advent of Christ, from the erroneous Representations of modern Millenarians.* By William Hamilton, D.D.

II. *A Defence of the Students of Prophecy, in Answer to the Attacks of the Rev. Dr. Hamilton.*

III. *The Doctrine of the Millennial Advent and Reign of Messiah Vindicated from the Objections of the Edinburgh Theological Magazine; with an Appendix, containing Remarks on Dr. Hamilton's recent Work on Millenarianism.* By W. Cuninghame, Esq. of Lainshaw.

It is a most unquestionable truth, that the directors of a public Insti-

tution, formed for a specific purpose, cannot, as such, take any part in deciding upon points not essential to salvation, on which good and wise men are at issue. Although, therefore, the Committee of the London Society are not now responsible for what appears in this publication, which is conducted by individuals on whom the whole responsibility devolves, yet we have thought it due to them, to refrain from pronouncing any opinion upon those subjects connected with the second advent of our Lord and His millennial kingdom, on which a diversity of sentiment at present prevails, amongst those who love His name and seek His glory. We have not, however, deemed it right to abstain from laying before our readers notices of some of those

publications which are now so frequently issuing from the press on these subjects, and which are considered by many to be so nearly connected with the welfare and future glory of God's ancient people. We have already, therefore, thus noticed the volumes of Mr. Marsh and Mr. Noel, and we now shall introduce to them, in a similar manner, the works whose titles stand at the head of this article. Before, however, we proceed to the discharge of this duty, we feel it incumbent on us to make a few preliminary remarks on the tone of Dr. Hamilton's book.

We confess we do, with undissembled sincerity, deplore the apparent spirit in which it is written, and the opprobrious language with which it stigmatises those who have advocated the other view of the subject: and we lament this the more, because Dr. Hamilton's piety and talents, entitle him to a respect, which will make the example peculiarly prejudicial. We had hoped that the bitterness of religious controversy was at an end, and that the *odium theologicum* so prevalent in former days, and which gave so much cause to the enemies of the Gospel to blaspheme, was extinguished. We lament to say, that we fear our hopes have been premature. When we consider, that men of eminent piety, learning, and talent, have taken different views of the millennial reign from that adopted by Dr. Hamilton, we cannot sufficiently wonder that he should, with a sweeping severity, describe those who hold them as men "of consummate self-confidence, poor intellects, little moral worth, entertaining opinions repugnant to the whole letter and spirit of the Word of God, which cannot

be entertained by any man who knows the meaning of his Bible." Page 228. And again, as "lunatics, with ineffable and matchless silliness, absurdity and impiety, bitterness and vehemence, affording a lamentable proof that there is no delusion too gross for the human mind to digest."—Page 327. And again, as "swallowing the nonsense and jargon of Millenarianism, and actually avowing before the Church and the world, their belief of such pure and unmingled absurdity."

When we think of those who, from Justin Martyr to the illustrious Mede, have expressed their belief in the views, thus (we must say,) abusively condemned, we are surprised at our author's temerity in the use of such language. He probably, however, directs it against the more modern writers on the subject; but we are not aware to which of the several highly-valued names, who have written on that side of the question, and whose works have come under our notice, such descriptions would be at all applicable.

In one word, then, we entirely deprecate this mode of discussing a subject, on which good and wise men have differed, do differ, and probably will differ, to the end. To the Word and to the testimony let the appeal be, and let it be made in a Christian spirit; and let it be the unanimous resolution of all Christian reviewers (whatever their own views on the subject at issue may be,) to oppose every attempt to put down inquiry by personal abuse, and to revive that odious bitterness with which the controversies of other times have been disgraced. Having thus discharged our duty as Christian Editors, we shall proceed to give our readers some idea of the nature

of Dr. Hamilton's Work, and of the replies which have been made to it, by extracting a few of his leading objections, and subjoining to them the answers which have been given, without stating any opinion of our own on either side of the question.

The three first chapters of Dr. Hamilton's book, consisting of eighty-seven pages, are occupied in collecting and pointing out the discrepancies of opinion, which exist amongst Millennarians, on some of the particulars involved in their hypothesis.

The following extract presents a fair specimen of this part of his argument.

"There is nothing which has given them greater surprise and delight than their harmony. They regard it as perfectly "wonderful." Irving's Pre. Dis. page 189. To people who can believe that the day of judgment is the Millennium, that the Son of God is to dwell a thousand years on the earth, and the glorified saints be associated during that period with mortal men: to people who have powers to believe all this, that harmony must be perfectly marvellous which could excite their wonder.

"Let us look at this strange concurrence, and mark its amazing extent.

"Is Christ in his glorified body to return to the earth? Yes. "His feet shall stand on mount Olivet." He shall sit "upon the throne of David, and upon his kingdom." It appears therefore from this great prophecy of the incarnation," Isa. ix. 7, "that the idea which was given of the Man-God, or Emmanuel, was that of a deliverer and rightful inheritor of the land, the destroyer of all its oppressors, the remover of all its bondage, the multiplier of the nation, the increaser of its joy, the occupant of its throne, and the governor of its people for ever; yea, and the monarch of a universal and eternal dominion upon the earth. These predictions concerning the Child are in this prophecy, and no others are in it." "If any one say

that Jesus of Nazareth shall never sit upon David's throne, nor rule over the house of Jacob. Then I say that Jesus of Nazareth is not the person here prophesied of, but some other. If they say, yea, but he is Emmanuel born of the Virgin, who now is spiritually filling the spiritual throne of David, and spiritually reigning over the spiritual house of Jacob, and spiritually holding universal empire. Then all I have to say is, I do not know what the spiritual throne of David is." Irving's Pre. Dis. pp. 84, 142, 143. Is Christ in his glorified body to return to the earth? No. "The heavenly city and the bride are one and the same thing; the living stones which meet the Lord in the atmosphere; from whence Christ shall be transiently visible to all, but permanently visible only in the aerial city." Dialogues on Prophecy, V. page 50.

"Will Christ return openly, visibly, and in great glory? Most undoubtedly. We have heard Mr. Irving affirming that, "he will finish his own appearance in flaming fire, taking vengeance on those who know not God;" and Mr. Noel declaring that "he approaches toward the earth, in the mingled glories of his Father, and of the holy angels." page 17. "Having come visibly, he will remain visible; with this difference, that, at his coming he will be manifest to eyes of flesh; in his remaining, only spiritual eyes will behold, or be capable of beholding him." Vaughan's Church Expectation, page 13. "The Son of Man is revealed." "Christ comes with fire." "It is called the appearing of the glory of the great God." Dialogues on Prophecy, part V. page 17, III. page 186.—Christ's Appearance, page 38. To this advent Mr. Cuninglame applies Rev. i. 7; which tells us that "every eye shall see him." Summary View, pp. 8, 9. See also the Letters of Basilicus, pp. 8, 9; Vaughan, p. 80. "The anointed Ruler, the King of Kings, and Lord of Lords, shall dwell in our world, not, as once, in the midst of one nation, and by the mysterious radiance of the cloudy Shechinal; but in the *wide circle* of the whole earth, and by the glorious brightness of a personal manifestation." Noel's Pros-

pects of the Church, pp. 164, 165. See also pp. 101, 152, 153.

"Well then, they expect that he is to return openly, visibly, in power and great glory, so that every eye shall see him? No. "It is possible that his reign with his saints over the unconverted world, may be carried on in an invisible manner, in the same way as Satan carries on his reign at present with his subordinate agents. Our Lord has many risen saints with him already; Enoch, Elijah, Moses, and many who rose at the same time when he himself rose, we know of; and it is not improbable therefore, that he often raises up his people to sit and reign with him." "We do not know that our Lord may not be in his body in this room, in which we are now assembled, and Moses and Elias with him; and although invisible to us, they are doubtless visible to one another. Thus he may reign with his saints in this regenerated world, he and they visible to each other, whilst to his restored Jews he may be only manifest in his rebuilt temple at Jerusalem." Dialogues on Prophecy, part III. pp. 197, 198. "The appearances of the Lord to raise his saints, and again in order to save his national Israel, appear to be distant from each other by all that period occupied by the war of Armageddon, during which time the Lord may be, though on earth, yet invisible to all but his risen saints." "He may, after his second advent, remain invisible to all the world, and only be manifested at the grand crisis of his ancient church." Dialogues on Prophecy, V. pp. 22—25. Last Trump. pp. 16, 17.

"Are the saints at Christ's appearance to be raised in visible majesty and glory? Yes. "The gathering of the wheat is explained by our Lord to be, the *righteous shining forth as the sun in the kingdom of their Father*, which can be nothing but the first resurrection and changing of the saints." Dialogues on Prophecy, V. 20. "At this resurrection the children of God are *manifested*; during the present life they compose the *invisible church*, each indeed having a new name written, which no man knoweth, saving him that receiveth it." Dialogues on Pro-

phesy, III. pp. 166, 167. See also Irving's Pre. Dis. pp. 6, 84. The Letters of Basilicus, pp. 8, 9. Christ's Appearance, page 49. Are the saints then really to be manifested at the first resurrection, and appear with Christ in glory? No. "It is the restoration of the Jews which is 'the outward and visible sign' of the invisible resurrection of the bodies of the saints." "This visibility of the saints to each other, but not to the world, is precisely analogous to that which we are told took place at the time that our blessed Lord himself arose, as related in Matt. xxvii. 52, when many saints also arose, and appeared unto many." Dialogues on Prophecy, V. pp. 22, 23, 25.

"When Christ comes will fire accompany his presence, and change the substance or surface of the globe? Who can doubt it? "Christ our Lord shall come, when the *Beatum Millennium* is to begin, *εν πυρι φλογος*, in flaming fire; by the Divine and miraculous efficacy whereof the *world* that now is shall be *refined*, and delivered from the bondage of corruption which came upon it for the sin of man." Mede's Works, 3d ed. p. 618. Who can doubt it? "The third subject of the priestly office of our Lord is, the redemption and purification of the earth whereon we dwell, and which, with all that it contains, was originally put under the dominion of Adam." Irving's Pre. Dis. page 119. "Now this third province of our High Priest's work I find to be thus written in the Scripture, That at the coming of the Lord there will be such a purification of the earth by fire, and amelioration of its condition by other means, known perhaps to God only, though our author hath well, yea, magnificently speculated thereon, as shall realize the blessedness of that millennial kingdom, whereof some parts of the delineation are set down above." Irving's Pre. Dis. page 123. Who can doubt it? when we are assured that "Our Lord has many risen saints with him already: Enoch, Elijah, Moses, and many who rose with him at the same time when he himself rose, we know of; and it is not improbable therefore, that he often raises up his people to sit and reign with him. When he returns to

earth, a change will be effected on the material world, similar to that which has taken place on their bodies." *Dialogues on Prophecy*, III. page 197, and pp. 162—165.

"Who can doubt it? "On the coming of the Lord Jesus in his glory and his majesty, the heavens and the earth which now are, being entirely destroyed, new heavens and new earth shall begin to be, wherein righteousness shall thenceforward dwell." Ben-Ezra, vol. II. 231. How is this entire destruction to be produced? "According (saith St. Peter) as the heaven and earth which were before the universal deluge, perished at the word of God by means of water, 'Whereby the world that then was, being overflowed with water, perished,' 2 Peter iii. 6: in like manner the heaven or heavens, and the earth which now are, shall also perish by the same word of God and by fire." "The apostle, St. Peter, spake in the most proper and natural terms, when he said, the earth and the heavens which were before the deluge, perished by the word of God, and by water:—He adds, that the heavens and earth which are now, (certainly inferior to the Antediluvian,) shall likewise perish in their time, not however by water, but by fire." Ben-Ezra, vol. II. pp. 231, 233.

"Can words more unequivocally proclaim their conviction that at the commencement of the Millennium, the whole substance, or at least the whole surface of the earth, shall undergo a complete change by fire? But are we at liberty to imagine that they believe what their words express? and that they actually expect the world to be "entirely destroyed" "by fire?" Not at all. This would be doing them great injustice.

"The same Mr. Mede who has already refined the world by the flaming fire, that accompanies the Redeemer's descent, and who elsewhere frequently provides for the combustion of the globe to the same extent in which it was overflowed by the deluge; supposes that the lower hemisphere will escape the fiery inundation, which shall desolate the upper hemisphere, containing the old continent of Europe, Asia and Africa; that this upper he-

misphere will become the camp of the saints and the site of the New Jerusalem; and that from the lower hemisphere, the greater part of which, God, in his secret judgment, will never pervade with the light of his Gospel, Gog and Magog will ascend to storm the city of the redeemed, *Mede's Works*, p. 375,

"The same Ben-Ezra, after he has, vol. II. pp. 231—238, gotten the world "entirely destroyed" "by fire;" contrives pp. 239—246, to get it first entirely drowned. "This great change," the restoration of the earth to its Antediluvian state, "which we look for in our present world from evil to good, it appears to me, ought to commence according to my system, in that same way in which, in the time of Noah, it commenced from good to evil, that is to say, by the restoration of the axis of the earth to that very situation in which it stood before the deluge, or which is the same, by the union of the ecliptic with the equator." page 244. What is the consequence of this union? A universal deluge: for he informs us that it was by the loss of this union that the former deluge was effected: and the restoration of the union most undoubtedly will produce a second deluge, and to the same extent as the first. Well, after he gets it, "entirely destroyed" "by fire," and entirely drowned with water; is he done with it? Not yet. Quoting the words of Peter, "The heavens and the earth which are now, by the same word are kept in store, reserved unto fire;" he adds, "Whence it legitimately follows, first, that in the same manner and in the same sense, in which that ancient world perished by water, this present one shall perish by fire. It follows legitimately, in the second place, that as that ancient world did not perish in its substance, but only in its accidents;—So this world which now is shall likewise perish by fire, not in respect to its substance, but shall only be changed from bad to good," page 243. And then, after having so repeatedly assured us that the destruction produced by fire is to be commensurate with the destruction produced by water, or the deluge; he has the courage at last to turn round and tell us,

"That fire which is so oft announced against the great and terrible day of the Lord, cannot, according to the Scriptures, be a universal fire to cover all our globe, as did the waters in the time of Noah," page 249. See also vol. I. pp. 129, 130. Thus our author hath well, yea, magnificently speculated thereon!" (P. 42—50.)

On this mode of argument against the system of those who hold the second advent of Christ at the commencement of the Millennium, the author of the "Defence of the Students of Prophecy," has the following remarks:—

"The first three chapters of your book are occupied in transcribing detached phrases from various works on unfulfilled Prophecy, and putting them in such a juxta-position, as to make the opinions of the respective writers appear contradictory. This is not a mode to which any person, desirous of investigating truth, ought to resort, because, if he is possessed of ordinary information, he must know, that by following the same course, the opinions of any writers, upon any subject, could be equally made to exhibit similar apparent inconsistencies. You must have observed how fond the dupes of infidelity are, of insisting on the contradictions of divines, and of deducing thence the mad conclusion, that revelation is altogether false. But is it fair,—because, for example, Drs. Whitby and Hamilton most stoutly disagree in what both maintain to be the essential doctrines of Christianity, (justification, &c. &c.,) and are at one only in their unseemly anger and misrepresentations of their brethren, who hold that which they deem a subject merely of theological curiosity—to conclude with the sceptic, that the whole system is a dream? It would be easy to overthrow the most indisputable facts in chemistry, or any of the applied sciences, by the same mode. You surely know that the latest discovery of the greatest philosopher of the present age, is that the largest luminaries in creation, many thousand times larger than our sun, give us no light at all; yet who would

think of refuting astronomers by bringing forward apparent contradictions? If your object, therefore, was to refute error, the mode you have adopted is insufficient for the purpose: if your object was personal, either to exalt yourself, or to decry others, I shall leave you undisturbed in the enjoyment of the triumph, which you suppose you have achieved." (P. 3, 4.)

The three next chapters of Dr. Hamilton's book contain a detailed statement of the difficulties which he thinks are attached to the system of those who advocate the personal reign of Christ and his saints; and of the inconsistency which he thinks he perceives in it, with the doctrines of Scripture respecting the proceedings of the day of judgment. These, we must recommend to the serious consideration of our readers in the book itself, as well as the replies made to them by the anonymous author, for it would occupy too much of our space to give them at length, and an abridged view would not do justice to either side. From the sixth chapter, however, we will extract a passage relative to Acts iii. 19—21, which appears to be one of pre-eminent importance in the consideration of the question. Dr. H. adopts the following argument from Mr. Faber's late work.

"The Bible is replete with assurances of our Lord's second personal advent. But it most distinctly assures us that he will return only once, and that this will be at the consummation of all things. "As it is appointed unto all men to die, but after this the judgment: so Christ was once offered to bear the sins of many: and unto them that look for him shall he appear the second time unto salvation." "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, who before was

preached unto you : whom the heaven must receive until the times of the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Heb. ix. 27, 28. Acts iii. 19—21.

"In this important passage our English translators have ill rendered the leading clause in the manner following; *Whom the heaven must receive, until the times of restitution of all things which God hath spoken by the mouth of all his holy prophets.*

"Now, doubtless, *all the things which God hath spoken by the prophets* may be ACCOMPLISHED: but it is hard to comprehend, how *all the things which God hath spoken by the prophets* can be RESTORED. A RESTITUTION of the whole *materia prophetica* is, so far as I can see, altogether unintelligible: an ACCOMPLISHMENT of the whole *materia prophetica* is what we plainly must expect, if we believe the divine inspiration of the holy prophets.

"Such, accordingly, in the present clause, is doubtless the right translation of the Greek word *Apocatastasis*: and such, therefore, was the mode, in which it was understood by the well-judging ancients. They constantly so interpret it, as to express the idea of *accomplishment, or exhibition, or disposition, or final settlement.* Thus the clause, in which it occurs, is rendered by the Syriac; *Until the fulness of the time of all things*: by the Arabic; *Until the times in which all the things shall be perfected, or finished*: by Irenæus; *Until the times of the disposition of all the things which God hath spoken by his holy prophets*: by Tertullian; *Until the times of the exhibition of all the things which God hath spoken by the mouth of the holy prophets*: and by Eusebius; *Until the time that all the things come to an end.* Agreeably to this general interpretation of the word, as it stands in the present context, Hesychius and Plavarius state, that one of the senses of *Apocatastasis* is *accomplishment, or completion, or consummation.* On these very ample authorities, therefore, and according to the plain requisition of good sense, there can be no doubt, that the clause ought to be rendered: *Until the times*

of the accomplishment of all the things, which God hath spoken by the mouth of all his holy prophets since the world began.

"From this translation, which, with the ancients, I conceive to exhibit the true sense of the original, the inference is sufficiently obvious.

"If heaven must receive and retain Christ, UNTIL the full accomplishment of all the things which God hath spoken by the prophets, since the world began, down to the time when the Apostle uttered the passage now under consideration: then, assuredly, the literal second advent of Christ cannot take place until *after* the complete expiration of the Millennial period of blessedness. For Daniel, and Isaiah, and Joel, and Zechariah, all foretell the occurrence of such a period, as immediately following the conversion of Judah and the sychronical overthrow of the great Roman confederacy. But, according to St. Peter, heaven must retain Christ, UNTIL the accomplishment of all the prophecies which had been delivered anterior to the time when he made such a declaration. Therefore heaven must retain Christ, UNTIL all the ancient prophecies, respecting the Millennial period of blessedness upon earth, shall have received their full accomplishment; and, consequently, the literal second advent of Christ cannot occur, until *after* the close of the same predicted Millennial period of blessedness.

"I am quite aware, that the present passage has been claimed as their own by M. Mede and his followers, and that an argument has been constructed upon it which brings out a directly opposite result: but, the mode in which they interpret the passage being utterly inadmissible, the argument framed upon their interpretation will of course be inadmissible also.

"By the *Restitution of all things*, as the phrase stands in our common English version, they understand the *paradisaical renovation of the mundane universe, both physical and moral*, as effected by the great conflagration, which accompanies the literal second advent of Christ immediately before the commencement of the Millennium:

and, from this interpretation of the phrase, they argue, that, since heaven has received Christ *only UNTIL* the times of the restitution of all things; *then, AS SOON AS* the times of this restitution arrive, or (in other words) *AS SOON AS* the Millennium is on the point of commencing, the Saviour, by the very necessity of the passage, will personally appear from heaven.

"Such is their interpretation of the phrase: and such is the argument, which they would build upon that interpretation.

"Now, had their interpretation of the phrase been admissible; the argument, constructed upon that interpretation, would doubtless have been perfectly conclusive. But, unfortunately, this is by no means the case. The phrase itself *is*, in truth, contextually incapable of bearing any such sense as that of the *restitution of the universe*. St. Peter's *all things* have no sort of concern with *our terrestrial mundane system*. They are solely and simply *all the several matters which have been foretold by the prophets from the beginning of the world*. Nor, save this, can any other sense be put upon them, except, either by a *flagrant violation of grammar*, or by a *constructively impossible syntax*.

"The *former* of these two expedients has been, most unhappily, resorted to by the anonymous authors of the recently published *Dialogues on Prophecy*.

"In the clause, as it stands in our common English version, *Until the times of restitution of all things WHICH God hath spoken by the mouth of all his holy prophets*, these writers make the word, *restitution* to be the antecedent to the pronoun relative to *which*: and thus, in our vernacular tongue, they compel St. Peter to declare, what assuredly he never *did* declare, that the *alleged restitution* HAS been spoken of by all the prophets since the world began.*

"Yet a mere mechanical inspection of the Greek original will forthwith satisfy any person who takes the trouble to consult it, that the pronoun *which* is grammatically incapable of relating to the antecedent *restitution*.

"The *latter* of these two expedients has been, less blamelessly, resorted to by Mr. Mede.

"He would make the relative *which* agree with the antecedent *times*: and thus, more mildly, he would *persuade* the Apostle to declare, that the *times of the alleged restitution* HAVE been spoken of by all the prophets since the world began.

"But the excellent author has not observed, that such a syntax, forced and unnatural in itself, though *grammatically* possible, is *constructively* impossible. We may properly say, *Until the times CONCERNING which God hath spoken*: but we cannot properly say, *Until the times WHICH God hath spoken*. Now, in Mr. Mede's construction of the clause, the *latter* is that which St. Peter says really and actually: though Mr. Mede, in his translation, makes him say the *former*, which in truth he does *not* say. The preposition *concerning* is indeed necessary to make the commentator's construction speak good sense: but that preposition is the sole and exclusive property of the commentator himself. St. Peter says simply *WHICH*; not what Mr. Mede would make him say, *CONCERNING WHICH*: and, accordingly, both Irenæus and Tertullian so render the original Greek; referring the pronoun *which*, as it doubtless ought to be referred, not to the imaginary antecedent *times*, but to its true antecedent *all things*.

"The entire clause, in short, as I have already observed, can only, with a proper regard both to sense and to grammar and to construction, be rendered in manner following: *Whom*

p. 194. Here they plainly refer the pronoun *which* to the antecedent *restitution*: in other words, since the original Greek runs ἀποκαταστάσω; πάντων ὧν ἔλαλησεν ὁ Θεός, they make the relative ὧν agree with the antecedent ἀποκαταστάσει.

* "The heavens, say they, have received Christ only until the times of the restitution of all things, which has been spoken of by all the prophets since the world began. Dial. on Proph. convers. v.

heaven must receive, until the times of the accomplishment of all the things which God hath spoken by the mouth of all his holy prophets since the world began." Faber's Sacred Calendar of Prophecy, vol. iii. pp. 454—461. (P. 161—167.)

We will now present our readers with the reply made to the above, by the author of the "Defence."

"In the Acts we read of Christ, *whom the heaven must receive until the times of the restitution* (or accomplishment, if Mr. F. will) *of all things which God hath spoken by the mouth of all his holy Prophets*; from which he starts with the following specimen of logic. "If heaven must receive and retain Christ UNTIL the full accomplishment of all the things which God hath spoken by the Prophets, since the world began down to the time when the Apostle uttered the passage now under consideration; then, assuredly, the second Advent of Christ cannot take place until *after* the complete expiration of the millennial period of blessedness. 2. For Daniel, and Isaiah, and Joel, and Zechariah, all foretell the occurrence of such a period, as immediately following the conversion of Judah, and the synchronical overthrow of the great Roman Confederacy. 3. But, according to St. Peter, heaven must retain Christ UNTIL the accomplishment of all the prophecies which had been delivered anterior to the time when he made such a declaration. 4. Therefore heaven must retain Christ UNTIL all the ancient prophecies respecting the millennial period of blessedness upon earth, shall have received their full accomplishment; and, consequently, the literal second Advent of Christ cannot occur until *after* the close of the same predicted millennial period of blessedness."

"We have besides, in this passage, p. 163, an useless display of knowledge of the Greek accident, to prove, what nobody denies, that the relative *which*, *uv*, agrees with the noun, *things*, and not with the noun, *restitution*. But these men of words perpetually lose sight of ideas, and forget that the only

use of their nouns and relatives is in order to convey them. The idea conveyed in both is precisely the same. Mr. Faber says, that Mede would make Peter say *concerning which*, whereas the Apostle says only *which*. This, however, is not the case, for Peter does not say *a*, but *uv*, *of which*, or *concerning which*. Mr. Faber should know that though it is possible to speak *words*, events, or *things*, can only be spoken *of*. Take it according to Mr. Faber's version, and still the ideas remain as they were: the Prophets have spoken of things; what have they said about the things? that they are to be restored; which is precisely the same as if the passage said, the Prophets had spoken of the restitution. Mr. Faber has, probably, some misgivings upon this point, and therefore he gives a violent rendering to the word *apocatastasis*, and says, that instead of being translated "restitution," it ought to be rendered "accomplishment;" having now got hold of a word with a double sense, he resorts to the old expedient of sophists, and uses it in one sense in one part of his proposition, and in another sense in another part, and thus entraps the unwary.

"The whole page may be put into this syllogism.

"Heaven must retain Christ, till all things spoken of by the Prophets are accomplished.

"The millennium is spoken of by the Prophets.

"Ergo, Heaven must retain Christ till the millennium is accomplished.

"The major contains two fallacies, 1st. The only sense in which the word *accomplished* will serve his argument, is that of "come to an end." Let us see, then, another syllogism, equally true with this, which Mr. Faber must likewise be bound to admit.

"Heaven must retain Christ till all things spoken of by the Prophets are come to an end.

"Futurity is spoken of by the Prophets.

"Ergo, Heaven must retain Christ, till futurity is come to an end.

"Again, Heaven must retain Christ till all things spoken of by the Prophets are come to an end.

"The earth being burnt up is spoken of by the Prophets.

"*Ergo*, Heaven must retain Christ till the earth having been burnt up, is come to an end.

"Which is to say, that the second coming of Christ is to a place which has ceased to exist.

"The second fallacy is in the application of the term *all things*. The subject matter of which the Apostle is speaking, is the Lord Jesus: the *all things*, therefore, spoken of by the Prophets, are the *all things* relating to him, and not to other persons or subjects: if amongst the things spoken, and relating to him, the time of his return be found, as it unquestionably is, then the sentence is exceedingly simple and plain, being that, "God shall send again Jesus, although he is now gone to heaven, at the time foretold by the Prophets;" so that even if we grant to Mr. Faber the word *accomplished*, instead of *restitution*, he is just as far off as ever from proving his point.

"My proposition is, Christ is to come at the period spoken of by the Prophets.

"The period spoken of is that of the restoration of the Jews and judgment on the Gentiles. Therefore, Christ is to come at the period when that restoration and that judgment takes place. I know Mr. Faber denies the minor: but that point I have already discussed: and since many things spoken of as to be accomplished, by all the Prophets, have already come to an end, it is obvious, not only from this fact, but from every principle of common sense, that the accomplishment of each particular *one* thing, out of the *all* things, must depend upon what is said of the particular thing itself. Any event occurring at a predicted period, is the accomplishment, or bringing to an end of that prediction.

"The Prophecies relating to the return of the Jews are accomplished when that event comes to pass. The prophecies relating to the destruction of this earth are accomplished when that event comes to pass. The prophecies relating to the second coming

of the Lord are accomplished when that event comes to pass. The time, or order of succession of these several events must be collected from the prophecies relating to each, separately; but to attempt to prove the period of accomplishment of one event, by reference to the prophecies relating to another, is extremely absurd.

"The Apostle was a plain simple man, who confines himself to one point at a time. The point before him was the Lord: the people were gazing at the Apostle, who had just performed a miracle, in great astonishment; and the Apostle directs this wonder from himself to Him, by whose power he had effected it; at the mention of the man whom they had just put to death as a criminal, their wonder would be still further excited, and probably the indignation of some also: this man, he says, whom you have put to death, is gone to heaven; but not for ever, but only until an appointed time, which has been spoken of by all the Prophets. He refers to the prophecies relating to the point in hand; not to prophecies not relating to it at all, or which related to it only in a secondary manner.

"But I have not done with Mr. Faber. Having disposed of his logic, I now take up his Greek; *ἀποκαταστασις* does not mean accomplishment in any other sense than that of re-establishment, restitution, or setting up again in a former state. This is the only place in the New Testament in which the noun occurs, but its *thema* *ἀποκαθιστημι* occurs in several places, and always means, to restore. Matt. xii. 13; xvii. 11; Mark iii. 5; viii. 25; ix. 12; Luke vi. 10; Acts i. 6; Heb. xiii. 19. The noun occurs no where that I know in the LXX, but the verb is frequently found; almost always in the sense of *restoring to a former state*, and never in the sense of *bringing to destruction*: so that the double testimony combined is as strong as the nature of the case can afford. As for example, Hos. ii. 3., I will place her in the *state in which she was* in the day of her birth. Jer. xlvii. 6, it is used

to express the idea of a sword *being restored* to its scabbard. Mal. iv. 6, it is used for the *reconciliation* of parents and children. But I go further still, and defy "that learned Theban" to find a passage in any classic, for ἀποκαταστασις, signifying the accomplishment or fulfilment of an event predicted. He refers to a Lexicon, Hesychius, where he finds as a synonym for it, τελειωσις: his argument, therefore, is, that because ἀποκαταστασις is used in some places in the sense of τελειωσις, and because τελειωσις means perfection, therefore ἀποκαταστασις may signify perfection here; but if Mr. Faber would remember Payne Knight's observation, he would not take a lexicon for an oracle; and then he would find that it is only used in the sense of *perfection*, or *bringing to an end*, in such a case as that of a planet returning to the place in its orbit from whence it had set out; so that his own solitary authority is completely against him, and the authority of another lexicon is more to the point, which explains it, by διορθωσις—*Rerum compositio, in melioremque statum reductio*. I am sorry to find in Mr. Faber such an instance of perversion, both of the argument and of the original Greek of the Scriptures; for he is usually above such subterfuges, and always writes like a scholar and a gentleman. He laboured the point so much, because he doubtless felt how much his system turned upon it; and I have gone more at length into a defence of the authorized version of this passage, than I should have done in a letter addressed to you, and not to him, in the hopes of somewhat counteracting the influence which the authority of his name might have against the text, as left us by the translators of our Bible. I regret that you have not adopted other of his views connected with this subject, in which he is far more sound, and more worthy of being taken as a model, than in the instance which, with your wonted infelicity, you have selected. If the only result of his learning was to torture a poor Greek word out of all its senses,

in order to support an hypothesis, I should be tempted to say with Bernard de St. Pierre, *Je me félicite de n'avoir jamais sçu la Vocation*." (P. 90—96.)

We can find room for one more extract only, and this relates to the subject of the agreement of the early fathers of the Christian Church, with the views of those who hold the doctrine of a personal reign.

"1. These principles never obtained a place in any creed, confession of faith, or formulary of doctrine of the primitive church. If any assert the contrary, let them produce the document in which these principles are contained.

"2. So far from being acknowledged as sound, the principles of Millenarianism were opposed and rejected by the most eminent Fathers of the church. With the exception of Barnabas, the person who assumes the name of Clement, Papias, Justin Martyr, Irenæus, Nepos, Apollinarius, Lactantius, and Tertullian; they were rejected by almost every Father of the Church; and openly opposed by Dionysius, Origen, Eusebius, Epiphanius, Gennadius, Jerome, and Augustin: men whose piety equalled, and whose learning and talents far surpassed, any in the first centuries of the Church.

"It can be no difficult matter to ascertain the sentiments of the Fathers upon the Millenarian notions of their contemporaries. Gennadius, of Mar-seilles, who flourished A.D. 495,* as cited by Whitby,† declares, "In the Divine promises we believe nothing concerning meat and drink, as Irenæus, Tertullian, and Lactantius teach from their author Papias; nor of the reign of a thousand years on earth after the resurrection, and the Saints reigning deliciously with him, as Nepos taught." Speaking of Papias and his works,

* Cavi Hist. Liter. p. 376; and Lardner's Works, 4to. London, 1815; vol. iii. p. 41.

† On the Millennium, p. 720.

Eusebius uses the following language : —“The same author has published some other things, which he had obtained by report. For example, some strange parables and discourses of our Saviour, and some other things *more fabulous*. Among which, he says there will be a Millennium after the resurrection from the dead, during which the Kingdom of Christ will be corporeally established upon this earth; which I suppose he expected from misapprehending the discourses of the Apostles, by not understanding what they had figuratively spoken. For he was a man of a *very slender judgment*, as may be conjectured from his publications. However, he was the cause why very many ecclesiastical persons, from regard to his antiquity, adopted the same opinion, as Irenæus, and any other who has professed the same tenets.”* Origen, who inflicted a grievous injury upon religion, by setting an example of wild, extravagant allegorising of the Scriptures, repeatedly reprobates the system. In one place, he says, it was a doctrine that was embraced only by “some silly people.” Elsewhere he adds, “They believe that, after the resurrection, we shall, according to the chief promises of the Gospel, eat and drink; and, as some of them say, shall have children. If these things should be divulged among the heathen, they would bring a great reproach for folly upon Christianity: for many of the heathen entertained a far better belief.”† Jerome’s opinion may be easily discovered. “If we understand the Revelation literally, we must Judaize; if spiritually, as it is written, we shall seem to contradict many of the ancients.”‡ And Augustin, who informs us that he himself had once embraced the tenets of the sect, says, that their notions might be tolerated, “If they mentioned any spiritual delights which the saints might enjoy by Christ’s pre-

sence: but since they affirm that those who shall then rise shall indulge in carnal banquets, not only without modesty, but beyond belief, none but carnal men can believe such things.”*

“While these men employ such language, is there any necessity for adding another word respecting their sentiments concerning the system?”

“3. The absurdities of the Millenarian doctrines, led some of the ancients to call in question the inspiration of the book of Revelation.

“On this subject, a few sentences may be produced from Eusebius. “We have heard that at the same time one Cerinthus was the founder of another heresy. Gaius, whose words I have already quoted, in a disputation which is still circulating, writes of him as follows: ‘Cerinthus, by revelations, as if they had been written by some great Apostle, has published some marvellous tales, which he pretends were communicated to him by angels: saying, that after the resurrection, the Kingdom of Christ will be earthly; and that men living again in the flesh at Jerusalem, will be subject to desires and pleasures. Being an enemy to the Sacred Scriptures, and wishing to seduce into error, he says there will be a thousand years spent in marriage festivity! Dionysius also, who in our time was chosen Bishop of the church of Alexandria, in his second book concerning the Promises, speaking from ancient tradition of the Revelation of John says, “Cerinthus, the founder of the heresy which bears his name, wishing to give a respectable name to his forgery, was the *author of that* book. For this was one of his tenets, that the Kingdom of Christ would be terrestrial: and being a licentious gluttonous man, he dreamed that it would consist in those things which he himself loved: that is, in meat, and drink, and marriage; and that he might provide these things with a better grace, it would consist in feasts, sacrifices, and the killing of victims.”’†

* Eusebii Hist. Eccles. Lib. iii. cap. 39.

† Prolegomena to the Canticles and Philocalia, cap. 26, p. 99, added to Spencer’s edition of his work against Celsus.

‡ Hieronymi Proœm. in Esaïæ lxxv.

* Augustini De Civitate Dei, Lib. xx. cap. 7.

† Eusebii Hist. Ecclesiast., Lib. iii.

"Does it follow from these statements, that the Church was possessed of Millenarian tendencies, either in the age of Eusebius or in any preceding period? Was the rejection of the Apocalypse itself by some, from the sanction which it was supposed to give to the system, any proof that Millenarian tenets were generally adopted by the Christian world.

"4. The early Millenarians were obliged to write in support of their principles, and to defend them from attacks.

"Nepos, believing that he could prove from the Revelation of St. John, that the promises were to be literally fulfilled, and that there would be a thousand years spent in sensible enjoyments upon earth, wrote a book, intitled a Refutation of the Allegorical Expositors, or those who explained the promises relating to the Millennium figuratively.* And Irenæus endeavours to confute these expositors, by shewing the inconsistencies and contradictions, in which he imagined that they involved themselves.†

"But if the whole Christian world had adopted Millenarian tenets, would there have been occasion for any such arguments and discussions at all?

"Each of the former proofs that was offered for the establishment of the modern Millenarian theory, upon examination was found to give way. This appeal to antiquity is really as unsuccessful as any of its predecessors. The notions adopted by the ancient Millenarians differed widely from those held by the moderns. They were never admitted into any creed. They were rejected by the most eminent Christian Fathers. The aversion to them was so general and strong, that some questioned the inspiration of the Book of Revelations on account of the sanction which it was supposed to give them. And the ancient Millenarians themselves by their language, and by their efforts to secure disciples to their

tenets, demonstrate that their system never had gained a general reception.

"It is needless to say one word more to shew the groundlessness of the assertion, that Millenarianism was the universal belief of the primitive church, and that the modern doctrines are merely the revival of the faith of the first ages of the Christian world." (P. 308—313.)

To these objections, the author of the Defence replies,—

"The same inaptitude to quote an authority correctly which I have been compelled to shew in the cases of the writings of the Millenarians and of the Scriptures, attends you also in your reference to the Fathers and the Primitive Church. You assert that "these principles *never* obtained a place in any creed, confession of faith, or formulary of doctrine of the primitive church. If any assert the contrary, let them produce the document in which these principles are contained." Very good, Sir, and since you do call upon us to produce our witnesses in court, should they expose you, the fault is not at our door. The last clause in the Nicene Creed is, "I believe in the life of the world to come." O yes, you will rejoin, but that means, in a *new planet*. This notion of a *new planet* you might indeed defy us to shew in the primitive church; but what the Nicene Fathers meant will best appear from their own words. The first Council of Nice, held A. D. 325, set forth certain models or forms of doctrine for the use of the clergy, containing such topics as were judged needful for them to insist on, chiefly in their discourses to the people, among which they declare, "we look for new heavens and a new earth according to the Sacred Scriptures, wherein shall be gloriously manifested the kingdom of the Great God and our Saviour Jesus Christ; and then, as Daniel prophecies, the saints of the Most High shall possess the kingdom; and the earth shall be a pure and holy habitation, the land of the living and not of the dead; on the foresight of which, with the eye of faith, David cries out exultingly; I believe verily to see the goodness of

cap. 24. See also more to the same purpose, book vii. chap. 25.

* Eusebii Hist. Ecclesiast., Lib. vii. cap. 24.

† Irenæi Oper., Lib. v. cap. 35.

the Lord in the land of the living; the land of the meek and humble; for blessed are the meek, for they shall inherit the earth; and as the Prophet saith, the feet of the meek and humble shall tread upon it."

"The Church of England is in the use of St. Chrysostom's prayer to this day, in which we say, "Grant us in this world knowledge of thy truth, and in the world to come life everlasting;" and most assuredly the good Father never thought of going into another planet to find this life.

"King Edward VIth's Catechism, expounding the Lord's Prayer, directs as follows.

"*Scholar.* In the second part, we require that hys kingdom come, for we see not all things in subjection to Christ, (Ps. cx. 1, 2; 1 Cor. xv. 25—27; Eph. i. 22; Heb. ii. 8;) We see not the stone hewed off from the mountayne without work of man; which also bruised and brought to nought the image which Daniel descrieth, (ii. 34—41.) that the only rock, Christ, may obtayne and possess the dominion of the whole world, graunted hym of hys father. (Dan. vii. 13—27; 1 Cor. x. 4; Matt. xvi. 18.) Antichrist is not yet slayne. (Dan. vii. 10; 2 Thess. ii. 8—10; Rev. xix. 20.) For thys cause do we long for and praye that it may at length come to pass, and that Christ may reign with his saintes according to God's promises, (Rev. xx. 4.) that he may lyve and lorde in the world, according to the decrees of the Holy Gospel, (Phil. ii. 11; Rom. xiv. 8, 9; Rev. xix. 6.) not after the tradition and laws of men, nor plesure of worldly tyrant.

"*Master.* God graunt that Hys kingdom may come and that speedily."

"And again, speaking of the new heavens and new earth, when shall be "as it is called in Scripture, the consummation or perfecting of the kingdom and mystery of Christ, and the renovation of all things; for it seems agreable to reason, that there should be a time when this world shall be released from that state of corruption and changeableness to which it is now subjected through sin—and as gold is purified by the fire, so this world shall be

defecated, and reduced to its primitive perfection by the same means: and in like manner will man be also freed from his present state of mutability and corruption. Thus will this world wear a far more beautiful and delectable form in its renovation for the sake of man, for whose use it was first created."

"Thus much for your appeal to creeds, confessions of faith, and formularies of doctrine of the Primitive Church!

"Now for the Fathers. You say, "so far from being acknowledged as sound, the principles of Millenarianism were opposed and rejected by the most eminent Fathers of the Church. With the exception of Barnabas, the person who assumes the name of Clement, Papias, Justin Martyr, Irenæus, Nepos, Apollinarius, Lactantius, and Tertullian; they were rejected by almost every Father of the Church; and openly opposed by Dionysius, Origen, Eusebius, Epiphanius, Gennadius, Jerome, and Augustin." That is to say, the principles of Millenarianism were opposed and rejected by the most eminent Fathers of the Church, with the exception of all those except two of the first three centuries. (This is like the exceptions of the House of Assembly in Jamaica to the Slave Evidence Law: which enacts that the evidence of Slaves is to be received, except in every possible case where it can be advantageous to them to have it received.) And they were openly opposed by the Fathers of the following centuries: so that to make out your case, your meaning of primitive must be, remote from the earliest times; for exactly in proportion as the times were primitive, so in proportion did the principles of Millenarianism abound.

"Every writer whose works are extant, up to the time of Justin Martyr, who died in 167, held the Millenarian views. Mede says, p. 771, "This was the opinion of the whole Orthodox Church in the age immediately following the death of St. John, when yet Polycarp, and many of the Apostle's disciples were living, as Justin Martyr expressly affirmeth—a testimony absolute, without all comparison, to per-

suade such as rely upon authority and antiquity. It is to be admired that an opinion, once so generally received in the Church, should ever have been cried down and buried. But those times which extinguished this, brought other alterations into the Church besides this. Up to this time the Church in her creed was pure, but it is in this very time, and in the writings of Justin himself, that Milner says "we may mark the beginning of the decay of the first spiritual effusion among the Gentiles, through false wisdom." To this hour it is this false wisdom prevailing in the Church which is most opposed to these primitive views: the German Commentator on Hartley, says, "I consider it as a just and valid objection against the expectation of such great changes that we cannot possibly conceive when, how, or by what means, they can be effected:" iii. 682: and as you tell us; in old times they could not get rid of the Millenarian views without denying the Apocalypse, this worthy Gentleman proceeds to maintain that the objections of the infidels Semler and Michaelis to it have never been answered. All primitive doctrine fell off from the time of Justin, so that at that period Milner says, "even the knowledge of the Doctrine of the Election of Grace departed from the Church." You quote Augustine unfairly in two ways: first, he died in 430, therefore not till above two centuries and a half after the primitive faith had, on the testimony of Milner, decayed: secondly, you make him say that "none but carnal men can believe such things," as if the "such things" referred to the Millennium, whereas they refer to the additions made to it; and without those additions he says he would not have much objection to it. *Quæ opinio esset utcumque tolerabilis si aliquæ delicia spirituales in illo sabbato adfuturæ sanctis per Domini præsentiam crederentur. Which opinion might have been borne if any spiritual delights were believed to be coming to the saints in that Sabbath through the presence of Christ.* Thus Augustine says the opinion might be borne, if it had a certain condition annexed: this condition is annexed by us; therefore it may be

borne. *Nam etiam nos hoc opinati fuimus aliquando. Sed cum eos qui tunc resurrexerunt, dicant immoderatissimis carnalibus epulis vacaturos, in quibus cibus sit tantus ac potus, ut non solum nullam modestiam teneant, sed modum quoque ipsius credulitatis excedant, nullo modo ista possunt nisi a carnalibus credi.* To all this we subscribe; and say it is carnal and abominable to make the enjoyments of the elect during the Millennium to consist in eating and drinking: but it would be very foolish in us, as it was not wise in Augustine, to deny a plain declaration of Scripture, because carnal men had obscured it; since, for the same reason, we should be obliged to reject all the doctrines of grace, because carnal men had turned these too into lasciviousness. I think, Sir, if you had ever read the works of Augustine, you would have hesitated in bringing him forward. What think you of such passages as these? *Nunc divini iudicii ultimum diem dicimus, id est, novissimum tempus.—Certe animæ victrices gloriosissimorum martyrum, omnibus doloribus ac laboribus superatis atque finitis postea quam mortalia membra posuerunt, cum Christo utique regnauerunt, et regnant donec finiantur mille anni, ut postea receptis etiam corporibus jam immortalibus regnant.—Dum mille annis ligatus est diabolus, sancti regnant cum Christo etiam ipsis mille annis eisdem sine dubio, et eodem modo intelligendis, id est, isto jam tempore prioris ejus adventûs.*

"The fact is, that though the Millenarians did not appeal to the Fathers as authority, but only as to the fact of antiquity, you have endeavoured to raise a cry against these doctrines on the ground of authority, and you have failed. But here also, as usual, you are radically wrong in the nature of the evidence for which it is fair to refer to them: since, unless they have handled professedly the points we maintain, their evidence is not admissible. Now almost all which they have written on the subject is against the errors which were superadded to the Millenarian doctrines, and which we agree with them in censuring. Your reference, therefore, is no more to the real pur-

pose in hand, than if any one intending to write against justification by faith, were to write against Antinomianism; and because you differed with him, and defended the former, it by no means follows that you should not agree with his observations on the latter. So that your reference to the Fathers is very wide of the mark for which you appeal to them, and is a shirking of the real point at issue. Unless, therefore, you confine yourself to those extracts which treat of the points which we hold, they have nothing to do with the matter; and if they had, we never cited them as authority, nor would bend to them, if you could make them state what you wish." (P. 58—65.)

Mr. Cuninghame, in his Appendix, also defends Justin Martyr and Bishop Newton in the following passage :

"Of the Fathers of the Church, who held Millenarian doctrines, Dr. Hamilton also writes in a strain of bitter and scornful irony. The Fathers lived in an age when the human mind was less disciplined within the bounds of strict sobriety of judgment, when the imagination was more prone to expatiate in the regions of allegorical interpretation and of hyperbole, than is consistent with the taste of modern times. The same fondness for allegory and hyperbole has in every time marked the oriental nations, and is discernible even in the sacred writings. We need not wonder therefore that it was carried into the illustration of the doctrine of the Millennium by some who held it, and they appear to have been nearly all the earlier Fathers.

"Dr. Hamilton particularly directs his irony against three of these ancient writers, Lactantius, Justin Martyr, and Irenæus.—In the passage which he has cited from Lactantius,* there is some credulity and weakness, but nothing beyond the character of the age in which he flourished.—Dr. H. next reproves Bishop Newton, because he severely censures Dr. Middleton "for

a SUPPOSED misrepresentation of the sentiments of Justin Martyr;" and the Doctor adds the following words: "The Bishop might have spared his censure and look to himself; for notwithstanding all his attempts to exculpate him, Justin, as you shall soon see, has left enough on record to justify the worst that Dr. Middleton has said."

"Having carefully looked into the passage of Justin Martyr misrepresented by Dr. Middleton, to whom Bishop Newton administers a just rebuke for a direct violation of truth, I cannot help expressing my deep regret that I should now be called upon to justify the Bishop against the most unmerited misrepresentations of Dr. Hamilton. In order to do this it will first be necessary for me to give the passage from the Bishop, wherein he justly charges Dr. Middleton with literary interpolation.

"Dr. Middleton, in his inquiry into the miraculous powers, &c. has done great injustice to Justin Martyr, as well as to several of the Fathers. In treating of the Millennium, he represents Justin as saying, 'that all the saints should be raised in the flesh, and reign with Christ in Jerusalem, enlarged and beautified in a wonderful manner for their reception, *in the enjoyment of all sensual pleasures* for a thousand years before the general resurrection.' But in the original there is no such clause as that, '*in the enjoyment of all sensual pleasures.*' It is an addition and interpolation of the Doctor's own, in order to depreciate the venerable Father: and he could not have possibly made it by mistake, he must have done it designedly, for he has cited the original as far as that clause, and there stopping short has concealed the rest with an &c. If he had fairly cited the whole sentence, (as I have done above) he was sensible that every scholar must have detected the imposition.*"

"Now the above interpolation is justified by Dr. Hamilton, and treated not as a real but supposed interpola-

* P. 294—8.

* Bishop Newton on the Prophecies, Dissert. xxv. on Rev. xx.

tion.—But that it is a forgery I shall now prove, by giving the original passage from Justin Martyr. *Εγώ δε, και ει τινες εισιν ορθογναμονες κατα παντα Χριστιανοι, και σαρκος αναστασιν γενησεσθαι επισταμεθα, και χιλια ετη εν Ιερουσαλημ οικοδομηβειση και κοσμηθβειση και πλατυνθβειση, οι προφηται Ιεζεκιηλ και Ησαιας και οι αλλοι ομολογουσιν.* But I, and as many Christians as are in all things of right sentiments, know that there shall be a resurrection of the flesh, and a thousand years in Jerusalem, rebuilt, beautified, and enlarged, as the Prophets Ezekiel, Isaiah, and others declare." Justin next proceeds to quote, in reference to the Millennium, the words of Isaiah lxxv. 17. to the end of the chapter, and after some remarks upon it, he confirms the doctrine by the authority of John in the Apocalypse, and then mentions the common and general resurrection of all at the end of the thousand years; adding, "and this is what our Lord hath said, 'that they shall neither marry nor be given in marriage, but shall be equal to the angels, being the children of God and of the resurrection.'"

"In the whole passage there is not one word about 'the enjoyment of all sensual pleasures' by the risen saints; and it is plain, therefore, that Dr. Middleton was guilty of a direct forgery in foisting in these words. But how has Dr. Hamilton of Strathblane, with the Dialogue of Justin lying before him, presumed to justify this fraud? Not by producing the forged words from the original Greek, for there they are not to be found; but he attempts to justify it by implication—telling us, that the application (by Justin) of Isaiah lxxv. 17—25. to the Millennium, proves 'that he expected that great part of the happiness then possessed, would arise from *sensible enjoyments*; and his version of the 23d verse, '*Mine elect shall not labour in vain, nor bring forth children for a curse*'—distinctly intimates that he expected the inhabitants of the Millennial world, not even excepting the risen saints, to marry and be given in marriage."

"In this passage, viewed in connexion

with that in p. 298 of his volume, Dr. Hamilton is chargeable with three different errors: 1. He evidently confounds *sensible enjoyments* with *sensual pleasures*; and because, according to Justin, the former are to form a part of the happiness of the saints, therefore argues the Doctor, it was quite justifiable in Dr. Middleton to impute to him the gross heresy of teaching that the happiness of the risen saints is to consist in *sensual pleasures*. Now, if the Doctor be right here, why did he dedicate his book to Dr. Chalmers, who, in his Sermon on the new heavens and earth, thus speaks of the happiness of the heavenly world? "In addition to our direct and personal view of the Deity when He comes down to tabernacle with men, we shall also have the reflection of him in a lovely mirror of his own workmanship; and that instead of being transported to some abode of dimness and mystery, so remote from human experience as to be beyond all comprehension, we shall walk for ever in a land *replenished with those sensible delights and those sensible glories* which we doubt not will be most profusely scattered over the new heavens and the new earth wherein dwelleth righteousness. But though a *paradise of sense*, it will not be a *paradise of sensuality*. Though not so unlike the present world as many apprehend it, there will be one point of total dissimilarity between them. It is not the entire substitution of spirit for matter that will distinguish the future economy from the present. But it will be the entire substitution of righteousness for sin. It is this which signalizes the Christian from the Mahometan paradise,—not that sense, and substance, and splendid imagery, and the glories of a visible creation, seen with bodily eyes, are excluded from it; but that all which is vile in principle, or voluptuous in impurity, will be utterly excluded from it."—It is manifest, therefore, that Dr. Hamilton must, if consistent with himself, either retract his charge against Justin Martyr, or cancel his dedication, and for it substitute a charge of heresy against Dr. Chalmers, and appear at the bar of the next General Assembly

to move that the Doctor be degraded from the Theological chair of Edinburgh.

“The second error with which I charge Dr. Hamilton in the foregoing passage, is his speaking of Justin’s quotation of Isaiah lxx. 23. as if it were *his own version* ;* whereas it is from the version of the LXX. In the third place, he erroneously infers from Justin’s quoting that passage, that he expected the risen saints to marry and be given in marriage. Now, this inference would be just, if it were true that Justin expected the risen saints to be the only inhabitants of the Millennial earth; but as it is undeniable that the ancient Millenarians concurred with the moderns, in thinking that there will be nations living under the dominion of the risen saints, Dr. Hamilton’s inference falls at once to the ground. Indeed, it is manifest from other passages of the writings of Justin, wherein he

applies Zech. 12. 10—14. to the conversion of the Jews at the second coming of Christ,* that his general views of the Millennial age harmonize with those of modern Millenarians. I shall close these remarks by asking Dr. Hamilton what now becomes of his censure on Bishop Newton, and his rash assertion that Justin hath left enough on record to justify the worst that Dr. Middleton charged him with?” (P. 38—42.)

We must now take leave of the Publications before us; and, we would only repeat our earnest desire, and even entreaty, that all acrimony of spirit and of language, may be avoided *on both sides*. The Holy Spirit alone can lead us into truth; and He is a Spirit of love and peace; and if we grieve Him by our contentions, his guidance cannot be expected.

* Dr. Hamilton’s Defence of Script. Doctrine, p. 301.

* Dialog. cum Tryphone, p. 166. Edit. Thirlb.

PROCEEDINGS OF THE LONDON SOCIETY.

POLAND.

LETTER FROM REV. A. M’CAUL.

WE insert the following letter from the Rev. Alexander M’Caul, dated Warsaw, Sept. 23d, 1828, as introductory to the two which follow, from Mr. S. Miersohn, giving an account of his proceedings at Berdiczew.

You know that Mr. Miersohn had permission to go to Berdiczew, but was disappointed in having Mr. Becker for a companion, as the latter could not obtain a passport. Mr. M. then determined to go by himself, which shewed no small degree of Christian courage. The brethren sent with him, however, one of the proselytes from the institution, that he might not be quite alone.

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I now send you translations of two of his letters given to me since my return. The translation was made by Mr. Czersker. I have only corrected it a little: though they were private letters, I think they shew what a Christian Israelite has to suffer, and will not be uninteresting to the Committee.

Mr. Miersohn writes from Berdiczew, 24th March, 1828, to his friend and companion, Mr. David Goldberg. The simplicity of the narrative will commend his letter to our readers.

I arrived here yesterday about twelve o’clock, having stayed in Gitomir two days. I stopped one day with my cousin Rebecca, in a little town between Gitomir and Berdiczew. She did not recognize me, when I entered the room. But I was soon asked, where I came from?

I. From Warsaw.

K

She. (As she was accustomed to ask every body coming from Warsaw.) Do you know a person there named Miersohn?

I. I know him well.

She. (Much surprised.) And how is he?

I. He is well and satisfied with that which the Lord gives him there; but why do you ask for him?

She. (With tears.) It would be more strange if I did not. He is my father's own brother.

I. Do you then feel kindly towards him?

She. Oh! woe to me, is he not my own flesh and blood. It is only two weeks since I have been in childbed. I am sick, but if I could see him, I should enjoy another life.

I could refrain no longer. With tears in my eyes, I went to her, and said, It is I. She fell upon my neck, and we both wept with joy, that God had brought us together again. At her earnest solicitation, I remained with them the sabbath-day. I had thus abundant opportunity to be active; for almost all the Jews in the place came to offer my cousin the congratulation usual on the arrival of a guest, and to welcome me. I experienced no hatred, not in the least, but love from them all. Here in Berdiczew, I was visited yesterday by twenty Jews, and excepting a few inquiries after my condition, the Gospel of the Lord Jesus was the subject of conversation. I was told that E.* was very much rejoiced when he heard of my arrival here. He asked immediately, whether I had the same love to him as before. E. is also much pleased at my being here, but as my lodging is still at the inn, he is afraid to come to me. Dear David, there is a general sorrow amongst our friends that thou art not with me.

Being afraid of surprising my family by coming upon them suddenly, I intended to prepare them by letter, but my brother, who had heard of my arrival and lodging here, came to me at half-past nine o'clock in the evening. When entering the room he exclaimed,

* A young Jew who had desired to go with Miersohn and Goldberg to Berlin, but was prevented by his relations.

My only and lost brother! He then was silent for some minutes, weeping much, but at length he embraced, and kissed me. I now had to hear many grievous tidings which my cousin Rebecca, out of love, had concealed from me; my sister's daughter is dead, and has left an orphan behind. My mother has lain sick ever since last November; when she broke a leg, going to the synagogue on a dark morning. I know not what effect these tidings have on me, as the greatest trial of all is still before me, to see my mother. Your brother-in-law has visited me—he still loves us; and your brother is said to have once declared, that he would come to you. When the father of D. was asked, if he might visit them; his daughter rejoiced much, he said, "Yes," and Mr. M. has received me very kindly.

March 25.—Two rich old Jews visited me, the brother of the physician B., and the son-in-law of T. They were glad to see me, and said that my conduct, in going to see his family, was a proof of the good influence of my new faith. They just left me as E. entered. Surely he is still the same true friend to us. He rejoiced exceedingly at seeing me, and has an ardent desire to see you also. After that, my brother Jos. Wolff came to invite me to my mother; and my brother remained with me until eleven o'clock, during which time there were several Jews also. The Lord Jesus and his Gospel were the principal subject of conversation with them all. E. particularly requested an open-hearted confession of my religion, which I made with great joyfulness. It produced, I hope, a blessed impression on him. At length the hard hour for me arrived. I went first to my brother M. On the way several Jews saluted me, some of them kissed me publicly. When I entered the room, my brother, his wife and children, and some neighbours wept aloud, and my tears mingled with theirs. They all embraced me, and shewed that they were glad to see me. After that, we went to my mother. She was lying on her sick bed, I saw her and my heart broke. With firm voice, as loud as age and sickness permitted, she cried out, "My dearly beloved son! my

youngest son! dear child of my old age! Where is thy father? where is thy brother? where hast thou been? O woe is me, what is become of all my crowns?"* I remained with my mother till two o'clock: then I went to see my brother Solomon's orphans. I found not my dear brother; and the children whom I left in prosperity, are now orphans lying in the greatest misery. Both the house and their riches had been consumed by the afflicting sickness of my brother, which lasted for three years. The sight of the poor orphans quite rent my heart; my eyes were filled with tears, as I looked upon the widow and her poor orphan children—I could not say a word. They told me of the afflictions of my brother in his sickness, and that he mentioned my name in the last hours of his life, saying, "I long, I long to see my dear Samson;" and wept bitterly. My brother M. has followed me every where; but much weeping brought on a pleurisy. Several times he was sent away, but soon came again. I cannot leave my brother; when else shall I see him again?

It was now four o'clock, and my strength was almost spent. I left the widow and her children, with a broken heart, not being able to help them out of their misery. Mr. M. meeting me as I returned, came to my lodgings. My room was soon filled with Jews, some of them inquisitive, others desirous of news, and some inquiring for the truth. The Lord strengthened me to confess his name with joyfulness and zeal. One Jew came and declared that he would go with me to Warsaw. After this I visited the father of W. D., who received me in a friendly manner. L. R. visited me, asking me with much levity, "Will you make a contract with me, to supply you with Jews from Berdiczew?" Now, dear David, I must finish this letter, as my room is again full of Jews, amongst whom I perceive five of our old friends. Remember me to the brethren and sisters in the Lord. I am sure that you all remember me before the Saviour Jesus Christ, whose grace be with us all. Amen.

* The father and brother are both dead, and M. being baptised, was, of course, looked upon as dead too.

The second letter is dated Berdiczew, Wednesday after Easter, and the representation it gives of the earnest desire of many to inquire for, and to know the truth, affords a pleasing evidence of the blessing with which it has pleased the Lord to accompany the labours of our Missionaries.

My indisposition is still the same, but thanks be to God, who keeps it from growing worse, notwithstanding the little rest which I can have. From early in the morning until late at night, my room is never without Jews. Some of them are seeking after a knowledge of the Messiah; some already trust in Jesus as their Saviour, but are desirous of further instruction; many who cannot come by day, come by night, and remain with me till midnight; some have even remained all night until morning. Several have expressed their desire to learn a trade, in order to obtain thereby an opportunity of professing their faith in the wished-for Messiah; but many of these are poor, and have not money sufficient to procure a passport, nor for travelling expenses. Beloved brethren, what is to be done? Should their way be stopped up on account of their poverty? There is one particularly, named L., to whose sincerity I can bear witness. He has been a teacher; M. L. and myself were present when he gave up his employment, which brought him in ten dollars a month, in order to acquire what his soul was seeking for. But now this young man is poor; wanting eighteen florins for a passport. He has also a little son, five years old, whom the father desires to take along with him; but as the son is with the mother, eighteen German miles from Berdiczew, the father has need of ten dollars for his expenses if he would go to fetch the child. Tell me what I shall do, dear brethren, in reference to these matters. Brother Wendt told me, that those who had a sincere longing after the Christian religion, and are willing to learn a trade might come to Warsaw to the institution, but yet I can do nothing until I know your joint advice.

At least I intercede for the above-mentioned teacher. When I told him, that I did not know whether the missionaries in Warsaw could do anything for his passport and travelling expenses, he answered, "The Messiah will overrule their hearts, so that I may accomplish my purpose, and not miss the mark at which I aim." This young man has now no employment.

There is also a young man, whose Hebrew letter to the missionary is here subjoined. He is not yet convinced of the truth of Christianity, but has an ardent desire to know God and to be reconciled to him. He visits me every day, and I confidently hope, that if he were with us at Warsaw, he would come to the knowledge of the Saviour, who can alone reconcile him to God, as he desires. He is also willing to learn a trade. My mother is still very sick—I have called in a physician, and am obliged also to provide her with remedies.

Here again, as we have had frequent occasion to remark, the enemy has raised himself up to oppose the progress of the truth.

I was invited to preach on Easter Monday, which invitation I accepted, relying on the help of God. I spoke to about 200 Christians of various confessions; more than 50 Jews were present. By the grace of the Lord, the sermon was blessed to many in the congregation. The wish of the Protestants here has been spoken out strongly, that Berdiczew may be taken as a missionary station, as in Berdiczew and the neighbouring country there reside nearly a million of Jews, and the Protestants would thus also enjoy the blessings of God's word. But the opposition of the Jews is also increasing. It is now strictly forbidden to visit me. A secretary of Kahal was sent to note down all the Jews who were present at the sermon on Monday last, in order that they may be picked out and sent for soldiers, at the next recruiting. This has caused much fear amongst the young Jews. The Jews do not leave

me unmolested either. They demand from me 1000 rubles, which they say they have paid for me during my six years' absence. Being baptized, I had no right to pay this. Therefore, beloved brethren, let no time slip away, but send me the promised paper from —, and a letter of recommendation to the —, for the Jews will not permit me to leave Berdiczew until this matter is settled. There are many malicious persons amongst the Jews here.

The affectionate appeal contained in the postscript to the letter, we trust will be kindly answered by Christian friends.

Dear brethren, what do you think with respect to my expenses? I am at great expense for my own sickness, and what shall I do for my old and sick mother? She was obliged, for want of money, to employ a Jewish doctor, who has almost made a cripple of her. These twenty weeks she has not left her sick bed. She has not enough to buy bread. What shall I do? I cannot shut up my heart against my mother.

MEDITERRANEAN.

THE following extracts are from the Journal of one of the Society's Missionaries, whose sphere of operation is in the countries bordering on the Mediterranean.

July 27, 1828.—Having been invited to the annual examination at the Jewish grammar-school, Mr. and Mrs. M., Mrs.—, and myself went there this evening. The pupils appear to have made great progress in the various branches of study. They had been examined in Hebrew this morning; and this evening, geography, rhetoric, and translation of the Hebrew Psalter into Italian, formed the chief points of attention. In all they acquitted themselves with great facility and correctness. The first class retired to a separate room, and in a short time produced various compositions in Hebrew, which each

boy read. There were two theses, one of a commercial, and the other of a moral nature. The head boy afterwards recited, *memoriter*, an Address to the Directors and supporters of the Institution, in which there was a pious appeal to God for his blessing and assistance in the prosecution of the appointed studies. I took with me a Diodati Old and New Testament, and twenty Catechisms of Jewish History, which I presented for distribution amongst the fittest boys, and which were received with much gratitude. I promised also a present of some of the small Hebrew Bibles, which I ardently wish to see from the Society. The Jews seem well aware of the quarter from whence the Diodati Bible and Testament came, and appear truly glad of the opportunity of obtaining them. I saw many of the Hebrew Bibles which had been previously distributed, in use among the Jews present, and from their worn appearance, the books have certainly been well read. I made the acquaintance of several other Jews on this occasion, and found my old friends as civil and attentive as ever. It was altogether a very interesting scene; and, I could not but hope, that the enlargement of mind afforded to the boys, by this course of instruction, may, under God's blessing, be a means of preparing them for a candid and reasonable examination of the evidences of Christianity, and for delivering them from the narrowness and prejudice of their nation, which are fostered and strengthened by their deplorable ignorance. In this view, the liberal education of Jewish youth is most important and interesting; and though it may not be conducted as Christians would wish that it should be, still that any means are in operation to cultivate their mind, is both interesting and encouraging. The talent displayed by some of the boys, induced the pleasing thought to arise in my mind, that probably the education they are now receiving, may fit them for occupying stations of usefulness among these people at a future period.

Aug. 7.—B. called to express, on be-

half of himself and the other Jews, their acknowledgments for the books presented to the scholars in the grammar-school. We had much friendly conversation on a variety of subjects; and amongst the rest, upon the near approach of Israel's conversion and restoration. He said, that it is the opinion of their wise men, that when Rome shall have been destroyed, Israel will be restored to their own land. I said such was the opinion of many Christian writers upon the prophecies; and that the events now taking place intimated the near approach of the time when Israel shall return to Palestine. I referred to Rev. xvi. 12, explaining the Euphrates to signify the Turkish empire, which seems tottering to its fall, and that its dissolution may preface the way of the kings from the East, by which Israel may be understood. He appeared much struck with the passage, and said that the state of the world promised the development of great and wondrous events. He manifested no displeasure, and allowed that all the circumstances were remarkable and striking. He informed me of the establishment of a school at M. by the Roman Catholic bishop, and said he had no doubt of being able to dispose of many Bibles and Testaments for the use of the same. He was offered a supply on reasonable terms for that purpose, and he will write when there is occasion for them. I am much pleased with his liberality of mind, and his disposition to circulate the Scriptures. He told me of an Institution endowed by the Jews here, for the education of a limited number of pupils in the higher branches of Jewish literature. I expressed a wish to visit it, and he promised to accompany me to-morrow.

Aug. 8.—Went with B. to the Jewish Institution. It is under the superintendence of a Rabbi, and there are at present but four students. They were lads from eighteen to twenty years of age, and were engaged upon the Talmud, the Targums, in writing theses upon theological and moral subjects, in Latin classics, and in other things requisite to qualify them to become

Rabbies. They appeared very intelligent, as is also the Rabbi their master, who, I understand, is a profound Hebrew scholar. We had some conversation upon the Targums, and their comparative value and importance. The Jews revere Onkelos the most; but the authority of Jonathan Ben Uzziel is high amongst them. The book Zohar they read and reverence, but profess themselves ignorant of its meaning. Some conversation upon less interesting topics passed between us; but I found no opportunity of introducing the points of Gospel instruction which I desired. The Rabbi expressed himself flattered by my visit, and lent me a Hebrew poem of his own composition. This will give me another opportunity of visiting him, of which I shall gladly avail myself.

Sept. 15.—Met the Jew to whom I had promised the Hebrew Bible and Testament. I told him the vessel was now at Genoa with them on board, and that he should be supplied shortly. He was particularly anxious to obtain a New Testament together with the Old Testament. I had promised to give him some tracts, and having them in my pocket, I presented them to him. They were Nos. 8, 39, and one of mine in Italian. Another Jew was with him, and when he saw the books, he immediately took one, and began to read it with eager curiosity. May the Spirit of God bless the perusal to the eternal welfare of these interesting individuals of Abraham's race!

Oct. 2.—This morning I presented the above Jew with a Hebrew Bible and New Testament, which he has been long and anxiously expecting. His thankfulness was great, and I hope a favourable disposition towards Christianity is about to be produced in his mind. I also fulfilled my promise by presenting six Hebrew Bibles to be distributed to the most deserving boys in the Jewish grammar-school, the Directors of which expressed great thankfulness, and begged me to come and bring any of my friends as often as I pleased, assuring me that such visits would afford him great satisfaction.

The B—— Jew returned to-day from ——, for a fresh supply. His exertions are remarkable, and his success in the sale surprising. He obtained his desire, and goes back to his mart immediately.

Oct. 27.—Having occasion to go to F. I went to-day to visit the Ghetto. There are two synagogues; one of the German, the other of the Portuguese Jews. They are small, but better fitted up than any I have seen elsewhere. The Jewish population in F. amounts to 1500 persons. I entered into conversation with two Jews and a Jewess in the synagogue, and inquired when they expected the Messiah. They said, God knows; and when the sins of our nation are less, then he will come. I said, if that were the cause of his delay, I feared he would never come, for that the Jewish people did not appear less sinful, and no signs of reformation were visible among them. They acknowledged this to be true; and then returned to the common observation under which they shelter their ignorance, "God knows when it will be."

C. N. Of whose family will the Messiah descend?

J. The family of David.

C. N. But then how will you know the Messiah, since the family of David is no longer distinguishable from other families, and all the genealogies have long since been lost?

J. We shall know. The Messiah will be of the house of David.

C. N. How will you know him? Will God point him out as the descendant of David by a voice from heaven, and work a miracle to supply the place of the lost genealogies?

J. We don't know how it will be; but God has said it, and He is Almighty.

C. N. Then what is the use of those Scriptures which declare that Messiah shall be the Son of David, if you cannot distinguish him as such? God can do all things; but we must not suppose that his Word of Prophecy is vain or useless, as it would be, if the family of David can be no longer distinguished, and the Messiah did not

appear while his descent from that family could be traced.

J. (With much warmth.) We don't know. And God can do what he pleases.

C. N. The Messiah *has* come. He appeared before the family of David was extinct; and you ought to believe this, in order that the Scriptures may be fulfilled, and become the means of communicating that instruction, which God designed they should convey to man. Jesus of Nazareth is the Messiah, and it is foolish and vain to expect any other.

One of the Jews, an aged man, became very angry. The other Jew and the Jewess listened with attention, and begged me not to be offended by the disrespectful manner of the angry Jew.

I asked them if they could read Hebrew, and they replied in the affirmative. I gave them a Hebrew tract, No. 39, an Italian No. 39. 8, and one of mine. The angry Jew took one of the books in a surly manner, and said he would read it. The others were much pleased with the gift, and went away in haste, apparently desirous of gratifying their curiosity by perusing the contents.

Although I went into the Ghetto at other times during the few days of my stay, I found no other opportunity of conversing with the Jews. They appear shy of strangers at F—. If any good is done amongst them, it will be effected by the dissemination of the Old and New Testament; and to put this inestimable treasure into their hands is therefore an important object of my efforts. And it is a pleasing circumstance that a regular communication will probably be opened with some persons there, who will become the channels of dispersing the healing waters of salvation.

Nov. 4.—A learned Jew here having expressed a wish to a friend to peruse "*Irving on the Prophecies*," I have taken means to put it into his hands, and hope this may bring about an intimacy, which I shall anxiously desire to turn to his spiritual good. He is a young man of considerable attainments, and has the advantage of speaking English perfectly. His father is a

banker, and a zealous Jew; but my visits to the Hebrew grammar-school have made a favourable impression on his mind towards a fair discussion of the truth.

Another of the Society's Missionaries in the same neighbourhood thus writes, under date, Oct. 12, 1828:—

At —, I was constant in attending the synagogue worship, as the most likely means of forming acquaintance; but, although, at first, I was well received by some of Mr. A.'s and Mrs. B.'s friends, I soon found that having no wares to deal in but "the truth," I lost much of my influence, and I cannot report any material progress made as yet in that station. However, whilst at S. I had a correspondence with a Hebrew friend of —, whom I have already introduced to your notice, as one that used to interchange Hebrew lessons with me for English in return. Through him I have opened a most interesting discussion, in which I have information from Mr. —, that his letters have been matter of deliberation with others of his nation, so as to render them nearly like those I once had at Gibraltar. On my leaving —, I had finished a long answer of nearly four sheets of writing. The correspondence took the turn I wished in the first letter, in which —, (my young friend) said rather presumingly, that he went to bed without alarm, and slept soundly at the time of an earthquake, that much alarmed the people of —. This gave me opportunity of presenting a view of man's sinful nature in the sight of God, and how unmeet the sinner was in himself to stand in the presence of his all holy Creator. That I could conceive how a Christian, who rested for acceptance solely in the merits of a Redeemer, could bear unmoved the commotion of elements; but that I grieved I could not see just cause for *his* unconcern at so solemn and dangerous a crisis. This brought an answer, high and Rabbinical, as dictated by —'s friends, but after reconsidering it, he found it deficient in charity and that

love that we mutually had for each other, so he *tore it in pieces*, and commenced another in a gentler spirit. This I learned from Mr. —. The objection to a mediatorial scheme, is the main point of his second letter, and my answer in reply. So, under all circumstances, I hope you will not have reason to disapprove my sojourn at S—. My plan for — is to take a master for Hebrew from the readers of the synagogue, so as to get some friendly footing, if possible, among the Jews, for without I am regarded as a friend, all my conferences will terminate, but too probably, in words alone. It is the labour of love in union with the truth that the Lord is most likely to bless.

The Hebrew population here is not so extensive as at —, but still I conceive it worthy of serious attention; for you know it is not numbers that always find acceptance, and the scanty limits of Berea, have furnished a richer harvest than the wide domains of Thessalonica. Then it is no inconsiderable matter to stand in the city that hath dominion over the kings of the *earth*, and watch as a sentinel in an hour of coming trial. It is impossible but that at such a time, the station will be most interesting.

PALESTINE.

LETTERS FROM THE REV. JOSEPH WOLFF.

THE following letter, dated 6th October, 1828, with the copies which accompany it, has been received from Mr. Wolff.

A Journal has also been received, which we hope to present to our readers in our next number.

Damietta, Oct. 6, 1828.

I send to you a copy of the letter of the Rector of the Propaganda from Rome, which I only received last week, though it was written four years ago, with my answer to it.

By the inclosed letter of Mr. Barker, and an extract of the letter of Lord Prudhoe to Mr. Barker, you will

perceive that the Pacha of Acre refuses to every Englishman permission to travel in Syria. However, my stay at Damietta was blessed.

You will see by the Journal of Lady Georgiana, of which I shall soon remit a copy to you, that a very amiable rabbi has professed his conviction of the truth of the Gospel of Christ; and that I have preached the Gospel to all the Jews residing at Damietta; and besides this, both Lady Georgiana and myself have proclaimed the Gospel to Mahomedans—she to women, and I to men; or, as Lord Byron saith, to Mussulmen and Mussulwomen, and given to them the Gospel. The Mufti of this place himself confesseth, that according to the opinion of their own doctors, the Mahomedan Government will soon have an end; I have this from his own mouth.

“Rome, Dec. 17, 1824.

“My dearest Mr. Wolff,

“I have not forgotten you; I retain unalterably the liveliest recollection of you, coupled with the tenderest affection. You may conceive, then, with what anxiety I have always expected to hear tidings of you.

“Sustained by the kind sentiments expressed in your last letters, I said to myself, ‘Perhaps he will have returned amongst the great folks;’* and realizing that idea to my imagination, I thanked the Supreme Author of all mercies.

“After some time I heard that you were in England, and congratulated myself with the reflection, ‘Lo! there he is—the bravest champion of the Catholic religion.’ At length, however, it was notified to me, that you were sojourning in the Levant: but, alas! how distressing, how anguishing, was the intelligence! Shall I tell you why? Why should I not? Love ought to have no concealments. I will therefore speak plainly. It was reported to me that you were on Mount Lebanon, in company with some emissaries of a Society, called the Bible Society, which is proscribed by the constitutions of the Apostolic See. The affection which constrains me to disclose with all sincerity, what

* In the original, “*fra I Signoristi.*”

I have heard about you, has hitherto induced me to defend you; and I have said, 'No! it is impossible that WOLFF should so speedily have forgotten the maxims which he learned at Rome, in the Romish College, and in the Propaganda. He may have accidentally fallen into company with some ill-disposed persons, but not with the view of furthering their *detestable operations*.' Is this reasoning of mine, merely a deception, arising from the love I bear you, or a reality? The problem can be solved only by yourself; give me, therefore, a categorical answer. Although you may have deceived me, and it be true that you are engaged to the *accursed Society* alluded to, do not spare my anguish; acknowledge the fact with your native simplicity, but tell me at the same time that you have repented of it. I shall study to discover the appropriate remedy; I shall exert myself to the uttermost.

"Pardon me, I intreat you. I speak to you in the confidence of a friend and father. I speak to you for the love I bear you; you must not, therefore, consider yourself offended with me. I cease not to recommend you in my prayers to God, and to solicit the intercession of others on your behalf. Love me as I love you; and be ready to act towards me, as I am to use my utmost efforts for you. I embrace you tenderly, and remain

"Your most affectionate Friend,

"RAYMONDO SERDOMENICI,

"Rector of the Urban College.

"To the Rev. Joseph Wolff,
Mount Lebanon."

"To the Rev. Mr. Raymondo Serdomenici, Rector of the College of the Propaganda, at Rome.

"Damietta, Sept. 28, 1828.

"My dear Friend,—Your letter of the year 1824, reached me not sooner than yesterday, which I was sorry for; for you might consider my silence as a mark of disrespect, and forgetfulness of all the kindness I received at Rome, which is not the case; for though now altogether separated from the Church of Rome, to which separation I was induced, as well by the power-

ful command of my conscience, as the conduct of the Court of Rome towards me, I still have never ceased to acknowledge, in England and every where else, even in the midst of Protestants, not only the personal kindness I received at Rome, but likewise the grand and energetic exertions of the Court of Rome for the propagation of her principles; and, therefore, surely I would not have hesitated a moment answering your letter; but at the time you wrote your letter I was in Persia, proclaiming the Gospel of Christ to the Jews there; then I went back to England, was married to the daughter of the Earl of Orford, and am now returned, and yesterday I received your letter, and I will now be as plain as possible. I am not agent to the British and Foreign Bible Society, for that Society considers me to be too wild and imprudent to be their regular agent, but they furnish me with the copies of the Word of God for distribution among Jews, Turks, Persians, and Christians. If the Propaganda would furnish me with Bibles printed at Rome, without the Apocrypha, I promise to prefer them to those of London. I am not the head of the Methodists, as Cardinal della Somaglia writes. I dislike the Church discipline of the Wesleyan Methodists more than I do that of the Church of Rome. I am, my dear friend, a Jew, redeemed by the blood of Jesus Christ, whom I believe to be, with the Father and the Holy Ghost, my only God, and whom I consider to be my Saviour and my only High Priest, who was once offered for us all, to be an atonement for our sins; and I am, my dear Sir, a Jew, who is called of the Lord to lash the Gentile Roman Catholic and Protestant Churches, by telling them, as Paul told the Romans (chap. xi.), that they shall be cut off, while the Jews will be grafted in again. You see by this, that I am impartial towards both the Catholics and the Protestants; but still I must ask one question,—If Rome is such an affectionate mother, why did she proscribe me to an immoral people like that in the East, and thus expose her son to the rage

of ignorant Christians, who are, for the sake of money, to-day Catholics, and to-morrow Greeks? That impostor, Monsignor Petrus Giarve, took 800*l.* English, in England, from Protestants, for the purpose of printing Bibles, and, arriving in Syria, he denies the fact; and to such people Cardinal della Somaglia exposed me by his letter to Monsignor Gandolfi. But Cardinal della Somaglia hated me when at Rome, and he prophesied that I should be an Heresiarch. Let the Propaganda allow me to come to Rome with Lady Georgiana, my wife; and let the Propaganda allow me to lay before it my difficulties in believing in the Church of Rome, and then dismiss me in safety, and I will come to Rome at the first summons.

"I was harshly treated in Ireland by Doctor Doyle. I felt, from my childhood, the vocation of preaching that which is truth, and after finding the Gospel to be the truth, I burned with desire of preaching the Gospel of Christ. Rome cut me off from all hopes of ever realising that object. Rome made me wander into a Convent of Friars, who prohibited me the reading of the Scriptures, called by St. Gregory, '*Panis Vitæ*.' They taught me to flagellate myself, but not to preach the Gospel of Christ; and besides this I must confess, that the doctrine of transubstantiation is an idolatrous doctrine, which I do not see revealed in Scripture. Christ never said, '*Hic panis transubstantiatur in corpus meum*;' nor can I find in Scripture the supremacy of the Pope, for Simon Barjona was a rock (Petrus), i. e. the founder of the Church of Christ, by his preaching at Jerusalem that Jesus was the Son of God, but he was never the Head of the Apostles. Paul withstood him to the face. If Peter had been the superior of St. Paul he would have punished him, as the Pope did me. I loved Pius VII., and I loved Cardinal Litta, and I tenderly loved the Propaganda, and therefore it did cost me much to appear as the opponent of a Church, in which there are so many excellent members, as Count Stolberg, Pius VII., Cardinal Odeschalchi, Mons. Testa,

and Menochio; but a powerful appeal of the Spirit from above finally got the advantage over my carnal mind. I am, as I have said, not united with the British and Foreign Bible Society, but I am agent of the London Society for Promoting Christianity among the Jews, and the Propaganda itself would delight in seeing the Jews converted. Would the Propaganda allow me, perhaps, to come to Rome, in order that I might preach there to the Jews? and I would then with pleasure listen to any argument proposed from the sacred Scriptures to me—by this standard I will either stand or fall.

"You speak very affectionately, but I do not know if I were to come to Rome, whether Cardinal della Somaglia would not put me, out of tender affection, into a dungeon, as the Patriarch of Mount Lebanon did Asaad Shidiak, when converted to the truth; and he is now still in prison, put into it by his affectionate spiritual father; just as Simon Gevris, Archbishop of Jezira told me, when I met him in Persia,—'They have caught me by words sweet like honey, and given me to drink the cup of bitterness;' but I shall be always rejoiced to receive letters from you, as I am always heartily rejoiced to see one, or to hear from one of the Propaganda; and you may be assured that I was exceedingly glad to see your handwriting. But my categorical answer is, 1st, That I am a believer in Jesus Christ, but not a Roman Catholic. 2d, That I am not, nor ever desired to be, an agent of the Bible Society, though I approve cordially of their object, without agreeing with every one of the proceedings of that Society. 3d, That I was Missionary to the Jews for six years without belonging to any Society whatsoever, but am now in connection with the London Society for Promoting Christianity among the Jews. 4th, That I protest against being considered a Methodist. 5th, That I have not taken any step without prayer, therefore do not repent of my proceedings for the last eight years; for my letters to Rome, after my banishment, shew that I had no vindictive spirit. 6th, That I am ready to justify myself

at Rome, if the Court of Rome will not detain me after my defence, and do with me as they did with St. John Huss at Constance, burn me alive.

“I remain,

Dear Father Rector,

“Your thankful and affectionate Friend,

“JOSEPH WOLFF.”

“P. S. The two medals I received as a prize when in the Collegio Romano, and some books of the Propaganda, promised me by dear Cardinal Litta, together with my own, have never been sent to me; I shall be much obliged to you to send all to Alexandria.”

The following two letters (both on one sheet of paper) have been just received, and our readers will, no doubt, unite with us in the expression of our grief, at learning that Mr. Wolff's health is in so precarious a state. He is, however, in the hands of his Divine Master, who doeth all things well.

The first letter is dated on the Nile, Oct. 14. He thus writes:—

Fevers and disorders in my bowels are now returning very frequently, and even the moment I am dictating this letter to my dear wife, I am visited with both sicknesses, by the hand of my Lord Jesus Christ, whom I worship and adore as my God and my Saviour. It is an important hour to appear before the Lord of heaven and earth, an hour not to be trifled with; and still this hour seems to approach with me. Remarkable it would be, if I were soon to die, that the Lord has revealed to me shortly before my death, or rather favoured me with a glimpse of, the glory of his second advent on earth, and filled me with the conviction that I shall see him again in my flesh. Let my Jewish brethren in England know, in case you shall soon hear of my death, that I died with heart, and soul, and mind, a firm believer in my Lord Jesus Christ, whose blood cleanses from all sin; and tell, at the same time, the Gentiles, that the time is come, when the Lord Jesus Christ will again favour

Zion, and will gather the outcasts of Israel, and bring judgment on the Gentile churches, for their lukewarmness and unbelief. I have desired Lady Georgiana to send a copy of this letter to Mr. Drummond, whom I loved always as my dear Patron.

The second is dated Cairo, 18th November, and is as follows:—

By the preceding pages you can see the present state of my health. When I got a little better, I went about among the Jews; and one who had heard my sermons at Alexandria, desired baptism, which I gave him on the 9th November. Lieder and Kruse, missionaries to the Church Missionary Society, and Lady Georgiana and Mrs. Kruse, were sponsors. Jews, Catholics, and Protestants, were present. I preached on 1 Cor i. Another Jew present challenged me after the sermon to a public dispute, which I accepted, but he never appeared; his name is Sinzy. The name of the Jew whom I baptised, was Joseph Numerovsky, but now Theophil Numerovsky. The Jews said after this, that I had given him three hundred dollars; whilst the poor fellow got not, nor desired one penny; he is a tailor. Lady Georgiana was among the Jewish women; but now I am very ill again with an inflammation in the liver, and these lines are written in bed.

LETTER AND JOURNAL OF MR.
J. NICOLAYSON.

IN a letter from Mr. Nicolayson, dated Malta, June 20th, 1828, he relates the circumstances attending his quitting Beyrout, which he embraced the opportunity of doing, when he heard that the British Consul was gone, and when he conceived that the Missionaries could no longer remain there in safety.

After his arrival at Malta, he heard that things in Syria had not taken a more favourable turn, and

he expresses himself thankful for his escape. He contemplates, at the present, a visit to the South of the Continent, for the purpose of procuring holy orders, and of making a Missionary tour. His next communications will be given in due order.

We subjoin the following extracts from the Journal, which commences Jan. 3, 1827, and details his proceedings during his stay at Safet, where he had been residing and labouring from October in the preceding year.

*Safet, Jan. 3, 1827.**—Had a very long and serious discussion with my Hebrew teacher, on almost all the points between us. The divinity of Christ is the great stumbling-block to him. He allowed that the Messiah who is promised, must be despised, and rejected; a man of sorrow, and acquainted with griefs; must suffer and die for sin. But maintained, that though Jesus suffered and died, he was not the Messiah.

Jan. 9.—Since some days, calls from Jews have been unfrequent, probably on account of the late proceeding of the Rabbies. The few who still call, seem more than ever determined to avoid discussion. In their houses I am not welcome, though the difficulty consists more in getting access to them than in arguing with them. Besides, it is a standing rule among them, that none can possibly be the Messiah, whatever wonders he may perform, or whatever proofs he may produce from the Prophets, if he does but in the least go against, not the Scriptures, but the Talmud. In the illustration and confirmation of this position, my teacher gave me several accounts of false pretenders, who did most extraordinary work, but who were all discovered and condemned by this test.

* Our readers will perceive, that by some accident, which cannot now be discovered, mistakes have occurred in pages 273 and 317, of our last vol., by inserting 1827 instead of 1826.

One in Persia, Maimonides, determined not to be the Messiah, because he gave away to the poor more than the fifth part of his property, which is prohibited by the Talmud. So long as this principle remains in force, it is impossible to argue with Jews to any purpose; for we cannot but go directly against the Talmud in many things. What a strong hold of error is this! Though I am now in the midst of Jews, and have every day more or less intercourse with them, yet with respect to my object, I can hardly do any thing. Arguments are nothing. Exhortation effects nothing! O when shall the Spirit be poured out from on high, to effect what no human means can effect! Yet as the promise of this is most indubitably written, and as it is most reasonable to believe that it will be produced by human instrumentality, we must continue patient in well doing, and constant in prayer. While, therefore, I have but little access to Jews, I desire to spend the more time in the study of the Sacred Scriptures. The time will come, when the Lord will remove that thick veil which now lies on the eyes and hearts of this poor people, and then arguments from Scripture will be useful and necessary.

Jan. 10.—My American brethren at Beyrout, who have been labouring in this country for three years, now begin to see fruit of their exertions. One of their converts has been imprisoned for more than six months, with the Maronite patriarch. Another, the brother of him, they have been obliged to send to Malta. Several are employed by them, and thus enjoy English protection. Another has now been obliged to flee from his enraged relations, and the power of the priests. He arrived here to-day with a letter from brother Bird, in which he desires me, if possible, to keep him with me some months. His only object is to find protection and instruction. It is with heart-felt joy that I see divine mercy crowning my brethren's labours with some success; and I therefore receive this friend with the utmost readiness, and the more so, as I have known him before, and thus am en-

abled still to participate in their exertions, though at present separated from them.

Jan. 18.—Calls from Jews daily become less frequent, probably by reason of the vigilance and activity of the rabbies. An old man called yesterday, who was pretty well versed in the several rabbinical commentaries on the Scriptures, but miserably ignorant of the Scriptures themselves, whose contents he did not know to distinguish from the commentaries. This is indeed the case with all unlearned Jews, and even learned men are but too much of the same description.—I am now reading the Zohar, (זוהר), a mystical and cabalistical commentary on the Pentateuch, and am astonished at its statements concerning the several distinctions in the Divine Essence, maintained to be in perfect consistency with its essential Unity. My Hebrew teacher admits that our doctrine of the Trinity is in unison with the doctrines of this book on that subject. Consequently, this, which by modern Jews is represented as an insuperable barrier to their belief in Christianity, forms no difficulty to those who are acquainted with their own ancient writers. This, however, does not remove their objections to the divinity of the Messiah, as that includes the doctrine of incarnation.

Jan. 19.—Had a long discussion with a German Jew, at the close of which his silence afforded me an opportunity of stating to him the nature and design of the Gospel, its practical influence on the mind of a believer, and its connection and concord with the Old Testament, particularly in its accomplishing the great salvation promised and typified in that. Such opportunities of stating the great truths of the Gospel in their exalted simplicity, excellent tendency, and practical effect, are of great importance, and but rarely to be obtained with Jews, because their minds being filled with, and perverted by, those Talmudical doctrines, which are directly opposed to the Gospel and all simple truth, they always contradict, and never listen; and thus one is always drawn into arguments against

error, which are endless, and truth is never permitted to come into sight in its real nature. This Jew made some interesting remarks on that excitement which is now so apparent both among Jews and Christians on the subject of religion, and the conversion of the Jews. "This," he observed, "is quite a new thing, never heard of before; and whatever may now appear, I am sure it will be of important consequences." He was led to these observations by the proclamation and proceedings of Major Noah in America, of which he had heard something, and which I read to him from the Expositor.

(To be continued.)



DOMESTIC.



BAPTISM OF A CONVERTED JEWESS.

A CONVERTED Jewess was baptized by the Rev. C. S. Hawtrey, at the Episcopal Jews' Chapel, on Sunday evening, Jan. 4th. A severe bodily sickness first led her, under God's blessing, to feel concern for the health of her soul, and to search the Scriptures to find the way of life and salvation.

She had been for a considerable time under the instruction both of Mr. Hawtrey and Mr. Reichardt, and there is reason to hope that her profession of faith is sincere, and that she will be found at last amongst the true disciples of the once crucified, but now risen and exalted Messiah.

About one hundred Jews and Jewesses were present to witness the sacred ceremony, to whom a lecture was afterwards addressed by the Chaplain, on Malachi, iv. 2:



ANNIVERSARIES OF AUXILIARY SOCIETIES, &c.

Somersetshire.

ON Sunday evening, Jan. 4th, a Sermon was preached at St. Mary's

chapel, Queen-square, *Bath*, by the Rev. J. B. Cartwright. (Rev. Dr. Hillcoats, Minister.) Collection £10. 4s. 1d.

On Wednesday, Jan. 7th, the Annual Meeting of the *Bath Auxiliary Society* was held in the Guildhall, *Bath*; the Hon. Capt. Noel, R. N. in the Chair. The report having been read by the Rev. F. G. Crossman, and a statement of the accounts by A. Stanley, Esq.; resolutions were moved and seconded by the Rev. Ed. Hoare, Rev. J. B. Cartwright, Rev. J. Peers, Rev. J. C. Reichardt, Rev. Walter Marriott, Rev. S. R. Maitland, Rev. Edw. Wilson, Gasper Hartsink, Esq., Rev. Thos. Lathbury, and Rev. Mr. Bliss. Collection £26. 14s. 10d.

On Friday morning, Jan. 9th, a few friends of the Jewish cause assembled at the large room at the George inn, *Frome*; J. A. Wickham, Esq. kindly took the Chair, and the Meeting was addressed by the Rev. J. B. Cartwright and the Rev. J. C. Reichardt. Collection at the door £7. 1s. 6d.

On Sunday morning, Jan. 11th, the Rev. J. B. Cartwright preached at *Brenham* (Rev. J. Dampier, Incumbent). There was no Collection; but several small contributions were afterwards sent, amounting to upwards of £1. In the evening he likewise preached at *Brenton* (Rev. Mr. Cosens, Vicar). Collection £7. 9s. 9½d.

Wiltshire.

On Sunday morning, Jan. 4th, the Rev. J. B. Cartwright preached at *Melksham* (Rev. G. Hume, Vicar). Collection £7. 11s. 0½d.

And on Monday evening, the 5th, at *Westbury* (Rev. Mr. Cooke, Vicar). Collection £11. 5s. 7d.

Surrey.

The Annual Meeting of the

Richmond Association was held at the School-room in that place, on Friday evening, Jan. 16th; the Hon. and Rev. Gerard Noel, presided; and the Meeting was addressed by him and by the Rev. C. S. Hawtrey, the Rev. J. H. Stewart, and the Rev. W. Garrard, and closed with prayer. Collection and Subscriptions £17. 13s. 10d.

NOTICES.

SALE OF LADIES' WORK.

It was announced in October last, that it was the intention of the Committee of the London Society that the Ladies' Sale of Work should be resumed in the Spring of the present year. We now beg to recal that circumstance to the recollection of those friends who have on former occasions assisted the cause by their Contributions of this nature. As it is intended that the Sale should take place during the month of April, they are respectfully requested to forward their Contributions to the care of the Secretaries, No. 10, Wardrobe Place, Doctors Commons, not later than the 31st of March. Notice will be given of the day on which the Sale is to take place, in the next Number of the *Expositor*.

J. B. CARTWRIGHT, M.A.,

J. G. BARKER,

Secretaries.

SOCIETY HOUSE,
10, Wardrobe Place, Doctors
Commons, London,
Jan. 20, 1829.

(CIRCULAR.)

To the Treasurers and Secretaries of Auxiliary Societies, and to Collectors who pay their Contributions directly to the Parent Society.

THE Annual Accounts of the Society will be made up to the 31st

of March next; in consequence of which we shall feel obliged by your remitting the amount of your Contributions remaining on hand, on or before that day, in order to enable us duly to acknowledge the receipt of them in the next Annual Report. At the same time we must request to be furnished with correct Lists of the Officers and Contributors to your Society, according to the arrangement already adopted on former occasions. Your kind attention to this will greatly contribute to the early publication of the next Report. We shall also be glad to receive corrections of any inaccuracies which may have occurred in the lists of Subscribers, whether paying directly to the Parent Society, or through the medium of an Auxiliary.

We take this opportunity of repeating our suggestions on the importance of a regard to economy in the distribution of the Monthly Numbers of the *Expositor*, whilst at the same time we would distinctly state our conviction, that the most legitimate mode of advancing the interests of the Society is, by a more general diffusion of information respecting its character and proceedings. The "*Jewish Records*," published quarterly, and containing from time to time a short summary of the Society's proceedings, with extracts from the Missionary correspondence, are, from their cheapness, adapted for the purposes of a more general circulation. The number of each of these publications forwarded to Auxiliary Societies, or to individual Collectors where no Society exists, must of necessity depend for the most part on the instructions received from the friends to

whom they are sent; and in all cases we shall be glad to be informed where any alteration is required. Reports and other publications remaining on hand, may be returned to the Society House, whenever a cheap mode of conveyance can be obtained.

We have again to request your assistance in making arrangements for the Anniversary Meetings during the present year, and in otherwise furthering the cause which it is the object of our Society to promote. On this subject we beg to refer to the remarks contained in our Annual Circular of last year.

Requesting you to unite with us in earnest prayer for the Divine blessing on our feeble labours, for the Outpouring of the Holy Spirit on the House of Israel, and for an increasing spirit of humble piety, ardent faith, and Christian devotedness, among the professed friends of Israel,

We remain,

Your humble Servants,

J. B. CARTWRIGHT, M.A.,

J. G. BARKER,
Secretaries.

SOCIETY HOUSE,
10, *Wardrobe Place, Doctors*
Commons, London,
Jan. 20, 1829.

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THE Lecture to the Jews will be preached at the Episcopal Jews' Chapel, Cambridge Heath, on Sunday evening, Feb. 1.

*Succ.*

JESUS OF NAZARETH THE TRUE  
MESSIAH.

\*.\* Jews and Jewesses are earnestly invited to attend, and seats will be provided for them.

## CONTRIBUTIONS TO THE LONDON SOCIETY.

|                                                                                                                       |     |    |       |
|-----------------------------------------------------------------------------------------------------------------------|-----|----|-------|
| Anonymous, (the initial letters are forgotten) .....                                                                  | 5   | 5  | 0     |
| Boswell, Mrs. Richard, collected by her .....                                                                         | 6   | 1  | 2     |
| Brodie, Mrs., family contribution .....                                                                               | 1   | 0  | 0     |
| Chubbard, late Mrs. Hillis, Kensington-road, Liverpool, <i>legacy</i> ....                                            | 138 | 1  | 11    |
| Irish Pocket Books for 1828, sold by Mrs. C. S. Hawtreys .....                                                        | 3   | 16 | 0     |
| Lady, by Mr. Nisbet .....                                                                                             | 3   | 0  | 0     |
| Lady, by Mr. Tudor, 8, Judd-place, East .....                                                                         | 5   | 0  | 0     |
| Parminter, Miss, A'la Ronde, Exmouth, collected by her .....                                                          | 4   | 15 | 0     |
| Reichardt, Rev. J. C., Missionary to the Jews .....                                                                   | 10  | 10 | 0     |
| Townsend, Wm., Esq., 23, York-street, City-road .....                                                                 | 10  | 10 | 0     |
| Young Lady, at Bath, deceased, a gold watch, <i>legacy</i> .....                                                      | 10  | 10 | 0     |
| Birmingham and its vicinity, by Rev. E. Palmer .....                                                                  | 29  | 17 | 0     |
| Ladies' Association, by do. ....                                                                                      | 24  | 8  | 11—54 |
| Brighton, by N. Kemp, Esq. ....                                                                                       | 10  | 0  | 0     |
| Burton-on-Trent, by Mrs. Dancer .....                                                                                 | 10  | 0  | 0     |
| Charmouth, by Lieut. Morris .....                                                                                     | 14  | 17 | 0     |
| Chelmsford, by Mr. C. Brown .....                                                                                     | 2   | 11 | 6     |
| Drayton Beauchamp, by Mr. Perkins .....                                                                               | 1   | 1  | 0—3   |
| Exeter Ladies, by Miss Bishop .....                                                                                   | 3   | 0  | 0     |
| by Mrs. Bingham.                                                                                                      |     |    |       |
| For General Purposes .....                                                                                            | 29  | 3  | 7     |
| Heb. O. and N. Tests. ....                                                                                            | 0   | 10 | 0—29  |
| Halifax, by Mr. Wm. Kirk .....                                                                                        | 11  | 17 | 0     |
| Hereford, by Mrs. Sandberg .....                                                                                      | 30  | 0  | 0     |
| Ireland, by Rev. Wm. Mayers .....                                                                                     | 13  | 6  | 0     |
| Jersey, by Miss Moulson .....                                                                                         | 6   | 6  | 3     |
| Leeds, by Miss Hey .....                                                                                              | 3   | 0  | 0     |
| London: Wanstead, by Miss C. E. Giberne, for Palestine Fund .....                                                     | 0   | 10 | 6     |
| Monmouth, by Rev. H. Barnes .....                                                                                     | 24  | 0  | 6     |
| Newcastle-under-Lyme, by Rev. C. Leigh .....                                                                          | 103 | 15 | 3     |
| Plymouth, by J. H. Dawe, Esq. ....                                                                                    | 15  | 0  | 0     |
| Richmond, by J. C. Symes, Esq. ....                                                                                   | 17  | 13 | 10    |
| Scotland: Falkirk Society for Diffusing Religious Knowledge, by Rev. D. B. Mackenzie .....                            | 5   | 0  | 0     |
| Lothian East, by Geo. Baukes, Esq. ....                                                                               | 1   | 1  | 0     |
| Sea Bank, by Saltcoats, Ayrshire, collected from the work-people of R. Cuninghame, Esq., for Heb. O. & N. Tests. .... | 20  | 0  | 0     |
| Do. First fruits of exertions in Saltcoats Campbell Coal, for the Peace of Jerusalem, by do., for H. T. ....          | 20  | 0  | 0     |
| Stewarton Town-House Sabbath School, one-third Coll. for Missionary Purposes, by W. Cuninghame, Esq. ....             | 4   | 1  | 5     |
| Westbury, Wilts, collected after sermon (Rev. Mr. Cooke, <i>Vicar</i> ) ....                                          | 11  | 5  | 7     |
| Wincanton, (Rev. D. Mead, <i>Curate</i> ) collected after sermon .....                                                | 5   | 10 | 0     |
| York, by Jonathan Gray, Esq. ....                                                                                     | 87  | 9  | 0     |

## NOTICES TO CORRESPONDENTS.

The Letter, signed, "G. Abraham," has been received, but it is not suitable for insertion in our pages.

The further Papers respecting the Explanation of "The Prophecy of Zechariah," have been received, and will be inserted.

The Provisional Committee request us thankfully to acknowledge for them the following Contributions to the Warsaw Institution since our last Number.

|                                                                                                                                                  |    |    |   |
|--------------------------------------------------------------------------------------------------------------------------------------------------|----|----|---|
| Wellwisher to Israel, by Rev. J. F. O. ....                                                                                                      | 5  | 0  | 0 |
| Robert Cuninghame, Esq., Sea Bank, by Saltcoats, Ayrshire.—First fruits of exertion in Saltcoats Campbell Coal, for the Peace of Jerusalem ..... | 20 | 0  | 0 |
| Newcastle-under-Lyme, sundries, by Rev. C. Leigh .....                                                                                           | 19 | 10 | 0 |
| Brighton, sundries, by N. Kemp, Esq. ....                                                                                                        | 6  | 12 | 0 |
| Sir G. H. Rose .....                                                                                                                             | 20 | 0  | 0 |
| G. Simeox, Esq., Birmingham .....                                                                                                                | 5  | 5  | 0 |
| S. Kempson, Esq. do. ....                                                                                                                        | 5  | 5  | 0 |
| A Small Thank-Offering .....                                                                                                                     | 1  | 0  | 0 |
| Birmingham, sundries, by Rev. Edward Palmer .....                                                                                                | 3  | 0  | 0 |
| Exeter Ladies' do. by Mrs. Bingham ..                                                                                                            | 2  | 0  | 0 |
| Lady E. S. O'Brien, Stoke Park, Bristol, Annual .....                                                                                            | 1  | 0  | 0 |
| Lady B. Somerset, do. Annual .....                                                                                                               | 1  | 0  | 0 |
| Chelmsford, Miss Massey .....                                                                                                                    | 1  | 0  | 0 |
| Cheltenham Temporal Relief Society for Enquiring Jews, by Rev. F. Close .....                                                                    | 40 | 0  | 0 |
| Liverpool, by W. Simmons, Esq. ....                                                                                                              | 10 | 7  | 0 |
| Anonymous .....                                                                                                                                  | 30 | 0  | 0 |









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